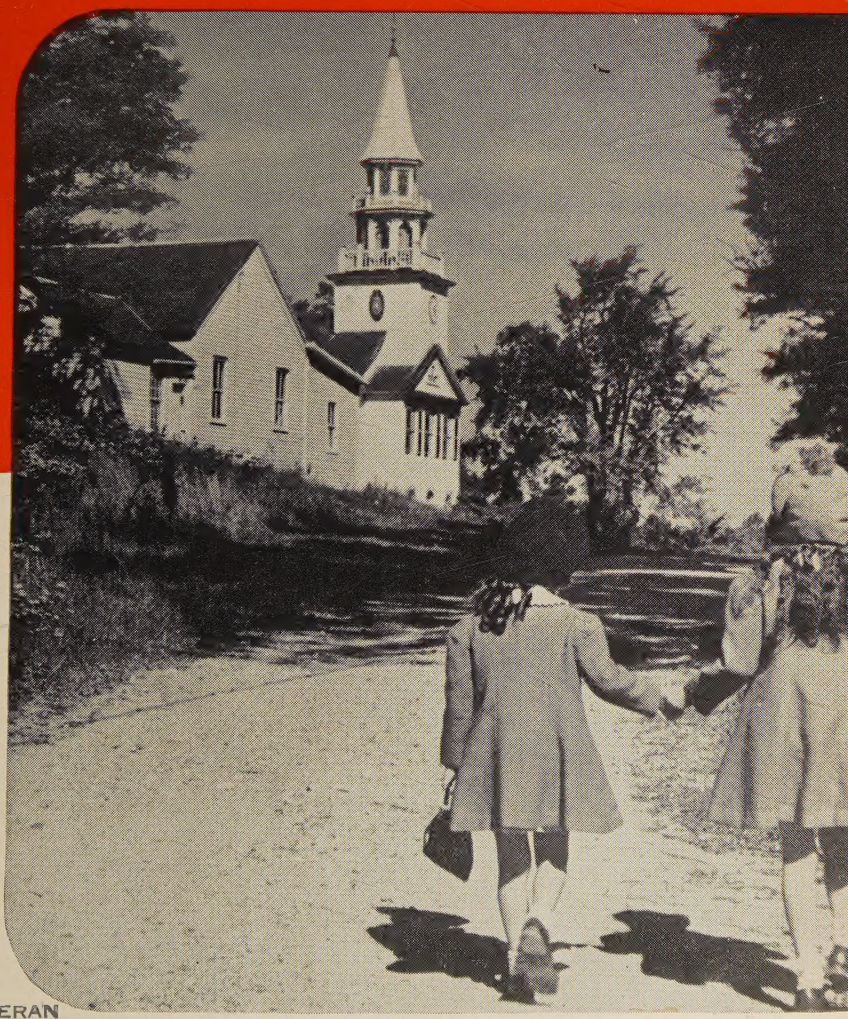
LUTHERAN



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ON THEIR WAY TO CHURCH

Rural congregations minister to half of America's population

No. 30

APRIL 25, 1951

Time to Be Quiet

SOMETIMES IT TAKES a gentle poke in the ribs to drive home a lesson.

It was a Sunday morning, and we had arrived early for the worship service. The organist had not yet begun to play the prelude. After my silent prayer, I turned to chat with the woman sitting next to me. Almost immediately I felt the nudge of my husband's elbow. Turning, I heard him whisper, *"Sh."*

"The service hasn't started," I whispered back. But his only answer was a frown and further indication for me to keep still.

On our way home after the service, he explained. "The pastor has been campaigning for less chatter at the beginning of the service," he said. "If people would sit quietly in church they would profit by a more reverent atmosphere. The pastor asked the council members to set an example, and councilmen's wives are included. That's why I poked you."

THAT WAS THREE years ago. Although it was hard at first for me to remember to refrain from talking while waiting for the service to begin, I have since found that it is a worthwhile habit. Especially after a week that has included discouraging war news, household trouble, or illness in the family, it is spiritually uplifting to sit quietly in God's house and experience the peace of His presence.

It's not always possible. Sometimes two girls in the pew behind are having an animated conversation about their Saturday night dates or math homework. Or a husband and wife up ahead are chatting as if they hadn't seen each other for days. Or people are noisily fidgeting with coats, hymnals, and other objects. It is then that I wish someone would reach out with his elbow to quiet the disturbances . . . and a voice would whisper, "Be still, and know that I am God."

—ERNESTINE S. DAUM

The LUTHERAN — News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. April 25 is observed widely as Rural Life Sunday. Services for the blessing of the fields will be held in many ULC parishes in farming communities. Nearly half of the churchgoers in the United States and Canada attend rural churches. Strengthening these congregations as "God's seedbed" is one of the special projects of the church this year

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

THE CHURCH IN THE NEWS

Clergymen speak on MacArthur incident

Like other folks in the United States this month, clergymen had opinions on the question of recalling General Douglas MacArthur from Tokyo.

Dr. Daniel A. Poling, editor of The *Christian Herald,* told a Baltimore audience that removal of the general from his Far East command was communism's "greatest triumph since Lenin overthrew Kerensky." A Texas clergyman, the Rev. Lloyd A. Johnson of Houston, had written one sentence of a telegram to President Truman when he died of a heart attack. "Your removal of General MacArthur was a great victory for Josef Stalin—" he began.

Favor the president

Most clergymen who expressed themselves publicly were in favor of bringing General MacArthur home. The incident produced one of the rare occasions on which Methodist Bishop G. Bromley Oxnam of New York City (a president of the World Council of Churches) was in agreement with the Vatican.

Bishop Oxnam said President Truman had "courageously reaffirmed the principle" that American "foreign policy shall be determined by the civilian representatives of the people" rather than by military leaders.

The Vatican newspaper, *l'Osservatore Romano,* said President Truman had demonstrated a "desire for peace" by recalling MacArthur who thought that the Far Eastern situation could be cleared up "only by military success"—involving war against China "with all the risks that could come from it . . . The president of the United States refused a policy that presented such risk for the United States and the world."

BISHOP G. BROMLEY OXNAM
Agrees with the Vatican

Bishop Angus Dun of the Washington (D. C.) Protestant Episcopal diocese said, "I fully support the president in his painful decision . . . I approve entirely of the president's declared policy to do everything possible to restrict the present conflict to Korea. I am opposed to any further commitment to the discredited regime of General Chiang Kai-shek."

Fry appeals

In a dozen cities Dr. Franklin Clark Fry had told large audiences about his January journey through homelessness and hunger around the world. There is a "decreasing fervor" among Americans to contribute "even a condescending half-dollar" for overseas relief projects, he said this month in Cleveland.

Gifts to the needy of war-stricken lands from church groups in America, without any political strings attached, build good will across national boundaries, Dr. Fry said. "This is the foundation and fabric

e." Dr. Fry addressed a confer-
U.S. church groups holding mem-
n the World Council of Churches.
e United Lutheran Church one
l Dr. Fry's recent reports on world
ns was a big upturn in contribu-
r Lutheran World Action. Re-
r LWA through March 31 in two
nods were more than 100 per cent
than in the first three months of
The Ministerium of Pennsylvania
,806, compared with $22,447 last
he Central Pennsylvania Synod
,216 ($11,277 in 1950).

loses

C. Hughes thought it is against
for the University of Minnesota
it church groups to use buildings
ampus for religious meetings. He
l to the Department of Justice to
ion against the university. This
J.S. Attorney General J. Howard
h decided to take no action.

denominations have student cen-
ng the edge of the university's
polis campus. About 2,500 of the
y's 32,000 students take part in
p meetings. Largest group is the
n Student Association (there are
utherans at the university).

dance of Lutheran students is so
Sunday evenings that their serv-
held in the ballroom of the uni-
owned student building. Other
often use university buildings.

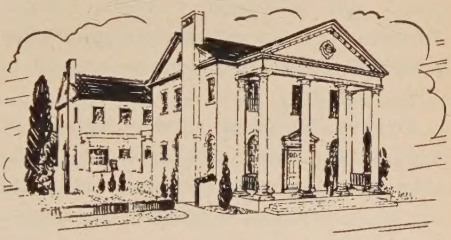
Hughes, who calls himself an
has enrolled at 68 years of age
law at the university. He was
ed and horrified," he said, to dis-
at the university has been "turned
propaganda mill of ancient cave-
perstition."

university does not directly sup-
program of religious instruction,
siders itself in "partnership" with
Protestant, Roman Catholic, and Jewish groups seeking to provide guidance to students. Religious census cards filled out by students are referred to church groups.

Lutherans support student programs

Eighteen-year-old Lutherans going off to college—and running head-on into complicated questions of science and philosophy—have a hard time keeping their balance unless their church helps them. Intellectual and social problems are sometimes too tough for their immature Christian convictions.

Students get help most effectively in the church's own colleges. But a majority attend state universities or other non-church schools.



NEW STUDENT CENTER
At Penn State

To help students in non-church schools through the years of adjustment in their life and thought, a big student-center building project has been financed by Lutherans in recent years. In four years United Lutherans have put $423,000 into this program. Part of the money came from ULC grants to the National Lutheran Council program, and most of the rest was invested directly by synods in projects on their territory.

Some of the biggest ULC investments have been at Cornell, Harvard, University of North Carolina, and Pennsylvania State College.

ULC student work is merged through the Student Service Division of the Na-

tional Lutheran Council with the work of seven other Lutheran groups. These groups in four years have spent $611,000 in addition to the ULC $423,000. Previous to 1947 the ULC had invested $390,000 in student center construction.

Catholics demand aid

Roman Catholics decided this month to demonstrate how much money their parochial schools are saving the government of British Columbia. They closed two schools in Coquitlam, near Vancouver, and sent their 840 pupils to the public schools.

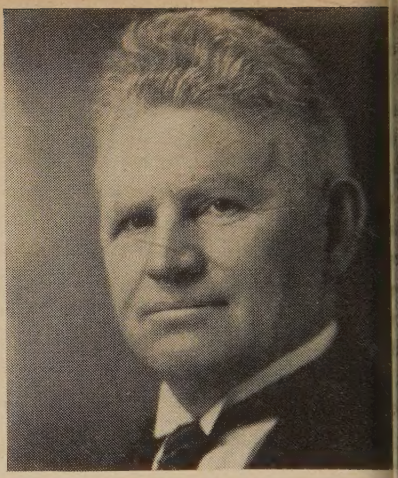
"We are educating 840 students without cost to the government, which is a saving of $209 apiece, or $175,570 a year," said a Roman Catholic official. "It would cost the government more than $500,000 to replace our investment in school buildings."

To take care of the sudden overflow of pupils in the public schools, morning and afternoon classes are held separately, and 15 extra teachers employed. Catholics demand transportation, textbooks, medical and dental inspection at government expense in their schools.

Immediate state aid for Roman Catholic schools was requested in France this month at a meeting of the French hierarchy. "Those who support the Christian schools have reached the limit of their resources," the churchmen announced. They hope to make the school problem an important question in the national elections this fall.

Music master is 80

No other American had done so much as Dr. F. Melius Christiansen to raise the level of choir music in Protestant churches. His St. Olaf college choir had sung all over America, bringing church people a new idea of the possibilities of



F. MELIUS CHRISTIANSEN
. . . *No other American* . . .

sacred music. His own compositio
more than 250 of them—are sung
peatedly in thousands of churches.

This month Dr. Christiansen, wh
tired as the St. Olaf Choir leader in 1
had observed his 80th birthday. A
cert in his honor was given in Mi
apolis on April 13, with addresses
ing the intermission by Minnesota's
ernor Luther M. Youngdahl and ot
A CBS network program of Christi
music was broadcast.

Questionnaire on faith

The Rev. W. Leigh Ribble want
know what members of his congreg
(Episcopal) in Richmond, Virginia, r
believe. This month he was getting
answers to a "check list" of questio
had mailed to 550 communicants.

A query regarding belief in Christ
put this way: "I believe that Jesus C
(*a*) was a noble man only, a great pro
or teacher to be respected but not
shiped . . . (*b*) was a great leader bu
the world more harm than good . . .
is divine, is truly God and was truly

ves today and helps me through
h in him . . . (*d*) never lived at
is a symbol of good like Santa
r the Goddess of Liberty."
t a third of the members had re-
l to the questionnaire, Mr. Ribble
d. He didn't make their answers
but said he had found a few
in his congregation.
ry rector is charged with the great
emn responsibility of instructing
pple in the Christian faith," ex-
Mr. Ribble. "This is a hit or miss
s because the average rector has
ea of where his people are in their
g, nor does he know what their
ss problems are."

ll Melish, Jr.

U.S. Supreme Court had refused
the verdict of a New York court
decided that Dr. John H. Melish
ot be rector of the Protestant Epis-
Church of the Holy Trinity in
vn. He had been dismissed by

REV. WILLIAM H. MELISH
Question for the bishop

Bishop James P. DeWolfe upon petition from the Holy Trinity vestry because he insisted on employing his son as his assistant. The son, William H. Melish, had been chairman of the National Council of American-Soviet Friendship.

This month Holy Trinity congregation had cleared out of its vestry every man who had shared in petitioning Bishop DeWolfe to remove Dr. Melish. The congregation requested the new vestry to consider calling the Rev. William Melish as rector to succeed his father. Vote in the congregational meeting was 119 to 11.

That might give the bishop a very tough problem. He would have to decide whether or not to approve the selection of the vestry and the near-unanimous recommendation of the congregation.

Will study family life

From every United Lutheran synod delegates are expected at a School on Marriage and Family Life, to be conducted at Wittenberg College, Springfield, Ohio, June 18-22. The school is sponsored by the ULC Board of Social Missions. Others besides the appointed delegates may enroll.

Purpose of the school is to develop leaders who will conduct Christian family-life study groups in various parts of the country. At Wittenberg Dr. Luther Woodward of New York City, Dr. Morris Greth of Allentown, Pa., and Mrs. Evelyn Millis Duvall are some instructors.

Churchmen study government

Lutherans prominent in church affairs —executives, professors, pastors—met near Washington, D. C., this month with a dozen Lutherans in executive positions in the federal government. Two Lutherans of the Congress, Senator Edward J. Thye and Representative Thor C. Tollefson, attended.

Purpose was to study "The Church and National Life." Judge James F. Henninger of Allentown, Pa., accused church people of "moral schizophrenia." They profess moral standards but don't insist that they be applied in public life. Dr. Franklin Clark Fry said the proper place of the church in national life is to prepare, elect, and trust men of Christian integrity in public positions.

Dr. Fry said church people react to national situations according to their sociological status rather than distinctively as Christians. He said it is important that the church speak on public questions because the situation of the church in present-day America is startlingly unlike the situation in the first century. Christians were then a tiny minority living under tyranny, but are now in position in such a country as the United States to saturate public life with Christian idealism.

The Washington meeting had been sponsored by the Public Relations Division of the National Lutheran Council. A hundred students from 11 theological seminaries attended a seminar on public life, held in Washington in March, also arranged by the Public Relations Division.

Churchmen attack

The city administration of Muncie, Indiana, has "utterly failed to live up to its promises or even to its oath of office," said a Protestant clergy group this month. The ministers say law enforcement has been lax, and call on "patriotic citizens to rise up and overthrow the criminal overlords" of the city and country. Primary elections will be held in May.

Ministers' associations in half a dozen other Indiana communities were crusading against gambling and other law violation. They had been encouraged by a successful campaign in Gary (*see page 13*). In Terre Haute the council of churches called a citizens' meeting to st up civil officials to act against gamblin Indiana's Governor Henry F. Schrick said that if cities don't clean up the sta police will come in.

The Miami, Fla., council of church demanded the impeachment of Governo Fuller Warren when he ordered the re instatement of Dade County Sheriff Jame A. Sullivan. Sullivan had been suspende Oct. 16 after failing to enforce gamblin laws.

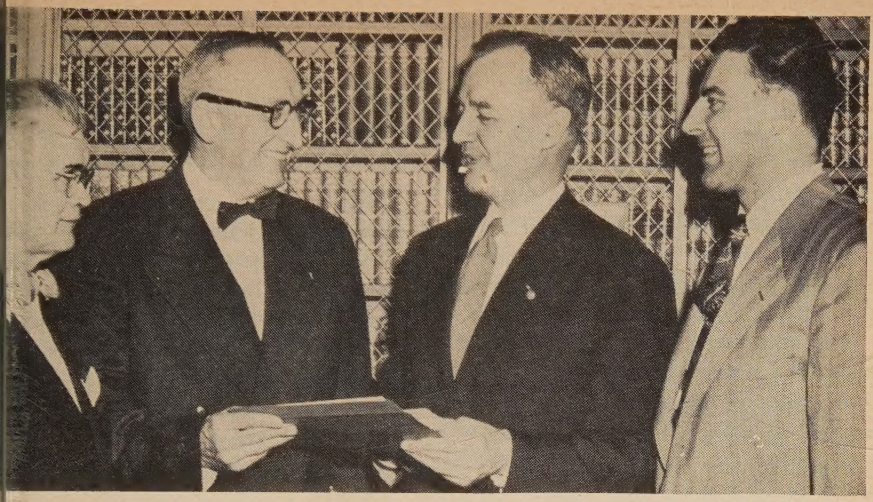
A Presbyterian clergyman, the Rev Stanley F. George, led a police raid o gamblers in San Bernardino, Calif. Th minister knew about the gambling estab lishment because a member of his con gregation had lost $557 there. Por Clinton, Ohio, clergymen persuaded po licemen to raid a house of prostitution i their community.

Ministers of Meridian, Miss., though they had all gambling and prostitution cleared out of their community after a two-year campaign for strict law enforce ment. Watertown, N. Y., ministers were pressuring city officials and the district attorney to "eliminate gambling."

Church people are to blame

From 90 Protestant pulpits in Madison county, Illinois, a statement on gambling was read on April 15. "It is high time that we who call ourselves Christians recog nize gambling as sin, not merely around the church but also in clubs, lodges, taverns, veterans' groups, fairs, civic clubs, and community homecomings," the clergymen stated.

"We Protestant Christians must face an inconsistency in our own selves. By faith and practice we have been against gambling, but some of us go away from our churches to our own clubs and organizations where we play bingo and conduct raffles . . ."



AWARDS FOR NEWS OF RELIGION
Stewart, Dinwoodie, Taft, Gale

landers get awards

ybe no other city in America has newspapers which give such good age to news of the churches as do *leveland News, Plain Dealer,* and The reason for the good work in land is that three exceptional men for a long time been assigned as n editors of the three papers. s month the three men—William odie of The *News,* Louis Gale of *Plain Dealer,* and Frank Stewart of *Press*—were given the 1951 award National Religious Publicity Coun- resentation was made by Charles P. f Cincinnati, member of the World il of Churches central committee.

called to key post

dio Free Europe"—a high-velocity, ely owned propaganda agency is hard at work on the air waves to refute Communist propaganda— lled Dr. Levering Tyson to a key He is to be its cultural relations pro- director both in the United States urope.

The National Committee for a Free Europe, which operates the radio campaign, announced the Tyson appointment on April 15 Dr. Tyson has been president of Muhlenberg College in Allentown, Pa., since 1937 and recently resigned. Before 1937 he was the Carnegie Foundation's director of the National Advisory Council on Radio in Education.

And so forth

German motion picture producers will give Lutheran and Roman Catholic churches more places on their "Self Control Board" which censors films. Churchmen withdrew from the jury when movie producers released *The Sinful Woman* which describes the life of a prostitute.

Baptist ministers of Montgomery, Alabama, said they would appeal to the Federal Trade Commission against use of a baby's picture in cigarette advertising. They said the ad is "one of the most outrageous acts that could be committed by a commercial institution against the children and homes of America."

World News Notes

Germany turns westward

There were Germans who hoped they could find a quiet spot in the middle between Russia and the Western allies, and not be obliged to do anything about safeguarding their future. This month the average German had begun to abandon that dream.

The idea of a reunited neutral Germany had been talked up as part of the Communist propaganda to lure the Germans away from a defensive alliance with western Europe. Nearly half of the Germans, according to a public opinion survey made this month, have made up their minds they must ally with the West to guard against Russia.

In East Germany the most powerful Communist leader, Walter Ulbricht, bluntly warned on April 15 that there will be war with the Soviet Union if West Germans rearm.

Little war

Big guns on the Korean front made so much noise that many people couldn't hear the sound of rifle fire on the border between Israel and Syria. But to add their bit to the world's tumult and destruction, Arabs and Jews were engaged in a bitter border clash not far from the Sea of Galilee.

Fighting broke out when Jews began digging irrigation ditches in the Hulel border zone that had been classified as neutral territory by the United Nations. Syria hopes to be awarded this land in the final peace settlement, and tried to prevent Jews taking possession of it. Both sides began shooting across the border, and both sent up a few airplanes in a warlike gesture.

UN truce supervision officials were trying to patch up the quarrel. But, after this one, there will probably be more, as th tense relations between Arabs and Jew gradually shake down into some sort stability.

Battleships in Persian Gulf

Rioting against the British was sprea ing through the South Iran oil fields mid-April, as Iranian nationalists we determined to drive out the European The British have had long-term contr of the abundant Persian oil reserves, b the Iranian parliament voted unanimous last month to nationalize the oil.

Nearly a dozen people had been kill in the riots, and oil production had bee cut in half as strikers picketed the r fineries.

In years gone by in times of trouble th British had sent warships into the near-b ports as a threatening gesture. Not havi any better way of doing anything th time, five British warships were cruisi around slowly near the head of the Pe sian gulf, and British Foreign Secreta Herbert Morrison said in London that h government might act to protect Briti lives and property.

Iranian army units, led by tanks a firing in the air, moved into the oil fiel in mid-April to try to break up the stri and end the rioting. The area was und martial law. Troops had seized t strikers' headquarters.

All over the Middle East the Briti and American grip on the vast oil fiel was being shaken. The Kuwait fields, b tween Iraq and Saudi Arabia, are work by a company owned by the Ang Iranian Oil Company (in which the Br ish government is the chief stockholde and the Gulf Company of Pittsburgh. T royalty it pays per barrel on oil remov is the lowest in the Middle East.

line

roes in England are complaining
ey face increasing prejudice and
imation. Compared to the U.S.,
has a small colored population—
people from the colonies.

Liverpool it is estimated that there
000 Negroes or persons of Negro
t, half of this number from Africa
West Indies. Others are concen-
in the port towns of Cardiff, Lon-
d Hull, and are spreading to inland
in search of jobs. Nearly all have
in England because employment
cts in the colonies were poor.

hopes of finding good jobs are often
binting. In industry, some employ-
use to take colored persons on the
s that they will strike. Others
colored colonials are irresponsible.
busing problem is especially acute
onials since many householders are
nt to accept them as lodgers, and
ds tend to charge exhorbitant rents.

ners, keep out

co (*Worldover Press*). The king-
f Yemen, the little country in the
est corner of the Arabian pen-
maintains a policy of isolation
baffles experts and speculators
for a chance to develop the wealth
old land of the Queen of Sheba.
mple fact is that the more advanced
have not yet proved they will
benefit to Yemen's average man.
ve just spent a month in Yemen as
of the Imam Ahmed, the first time
ler has allowed a foreign journal-
tic his land. The people live today
as they did 3,000 years ago. Mail
avels by camel caravan. Much of
pulation has never even seen a
The land is tilled with wooden
Only three cities have electricity.
re is considerable pressure on the
Imam to open the doors to foreign capital and technical help. The ruler has toyed with a few projects, but in the main he is not yet convinced. Foreigners can still visit Yemen only as employees or guests of the Imam.

Yemen has no railways and almost no roads of any kind. Highways are little more than camel trails, filled with sand dunes and boulders. So bad are the roads that the electric power plant in Sana'a, the capital, has never been finished because necessary machinery can't be hauled up the 7,000 feet to that mountainous city. Because of lack of transportation, some areas suffer from food shortages while others have huge surpluses.

Yemen is the most fertile part of the Arabian Peninsula. Its altitude, more than 10,000 feet in spots, provides a delightful climate. Rains fall from four to six months a year, and vast quantities of underground water, used for irrigation, would greatly expand the output of farming, the number one industry.

Mineral exploitation is another item for which foreign capital and skill will be required. There are more minerals than in any other Arab state: coal, iron, copper, silver, gold, mica. But before any of this wealth can be exploited, foreign capital must come in.

The conservative bloc shudders, however, at the examples of other Oriental countries which have opened their doors to foreign capital. They point to Iran, Iraq, and even India, and consider that foreign "aid" has produced continuing poverty, ignorance and disease. Most Yemenites are poor, but they are more secure than their Arab brothers in states influenced by foreign capital. It can be understood why Yemen takes a second look before opening up to the world of atom bombs, television commercials, and Coca Cola.

—WILTON WYNN

Washington

THE BIG NOISE about recalling General Douglas MacArthur from Tokyo was still echoing around Washington and across the nation last week. People who knew the facts in the case were well aware that the general had dangerously exceeded his authority as a military commander when he attempted to shape U.S. foreign policy according to his opinions. But the MacArthur incident could be used to stir up public opinion against the Truman administration, and the president's enemies intended to exploit the incident for this purpose.

The whole affair might turn out to be valuable in arousing rank-and-file Americans to think seriously about the situation in Asia. There were three things that might be done there, and American citizens ought to reach some conclusions about which is the best.

1) THE U.S. could retreat from Asia and let the Communists take over. This is the recommendation of two sharply separated groups: the pacifists, and the Americans who are at least mildly sympathetic with the ambitions of the Kremlin. Along with these groups are all who dread the sacrifices which the war in Korea is requiring.

2) The middle-of-the-road course of action had been explained by President Truman in his radio broadcast of April 11. Conflict must be confined to Korea, and checked from spreading further if possible. Purpose of this policy is to resist aggression boldly when it comes, but to refrain from any action which might make a world war certain.

Britain, France, and practically all of the other free nations have endorsed this policy. They hope that a way may be found to end the Korean war, now that the Communists know they can't wi victory cheaply.

3) The U.S. could plunge deep Asia, supporting Chiang Kai-shek in attempt to reconquer China, bombing Manchurian bases of the Chinese army, and perhaps bombing some Chi cities. It is this policy which Ge MacArthur has tried to establish.

Strong spokesmen for this policy h been seeking to win the U.S. to this p of view. Senator William F. Knowl and Representative Walter H. Judd the Congress, and highly effective jour ists such as Henry Luce of *Time* and *L* magazines have been fervently in favo this plan.

CHIEF ARGUMENT against the all- attack in Asia is that there could be victory for peace even if all of Mao T tung's Reds could be captured in Ch and the whole of Asia freed from Communist danger. The real threat peace is the gang that rules Russia hopes to conquer the world. That g would be delighted to have the U.S. other free nations spend their strength war in Asia, leaving the Soviet Un untouched.

Communism as an idea can't be stroyed by any amount of fighting. It only be met by a better idea—such a United Nations campaign to help the p nations of the world to find ways remedying their chronic hunger, learn the techniques of preserving health, reducing their terrific death rate.

The United States had been too content with the delusion that a h defense program could protect the w from the Communist tide. Military po could operate only as a threat to rest the men in the Kremlin from aggress

tzens Fight Crime In Gary

M WATTS

Civic commission organized by women's groups wins battle to clean up vice, gambling and political corruption in Gary

AVE A MOUNTAIN to climb," said P. Stanton last fall when he was prosecuting attorney of Lake , Indiana. No one doubted it.

, industrial and commercial hub county, had one of the worst crime n the nation. Hammond, East Chi- nd Whiting, the other major cities thern Indiana's sprawling Calumet were only a little better.

l is the backbone of the Calumet and oil is its lifeblood. United Steel founded Gary in 1908 on unpopulated sand dunes. Since he community has grown from a y to a metropolis of almost 134,000 ts. And many of these are em- at "Big Steel's" Gary Works, or at the many subsidiary plants.

comprise a mixed collection of nd national blocs. There are more es, percentage-wise, than in any city of Dixie, plus isolated groups of Slavs, Serbs, Russians, Macedo- Greeks, Italians, Croats, Czechs, ns, Scotch, Mexicans, Puerto

outnumbered women almost three until recent years. Gary residents nk of it as a "man's" town. Gary's ity to Chicago made it a natural ng place for gangsters when the was on" in Chicago. Natural, too, e inclusion of the Calumet in Chi- powerful gambling and vice syn- organized by henchmen of the late one.

CRIME COMMISSION CHAIRMAN
Lutheran Pastor Bernard Spong

WHITING AND EAST CHICAGO are oil refining centers, with equally diversified population complexions. Taxis once brought patrons, without fee, from Chicago's loop to the notorious "Big House," opulent gaming and bookmaking center in East Chicago.

Hammond, with a more diversified industrial make-up, is more nearly "normal," but always inherited much of its gambling and vice problem from suburban Calumet City, separated from Hammond only by the center stripe of State Street, which is the Illinois-Indiana dividing line. "Cal City" is a bawdy vil-

lage of all-night bars, "26" games, and girl shows.

But times have changed. Things that were happening in this region this time last year aren't happening here today. Citizens got sufficiently stirred up to do something about the situation.

"When I first came here," says the Rev. Bernard Spong, pastor of Bethlehem Lutheran Church (Augustana) and chairman of the Gary Crime Commission, "Gary was one of three major prostitution centers in the United States. There

WOMEN PICKET "BOOKIE JOINT"
Volunteers demand police action

were 13 major organized vice houses. Today, there are none."

Slot machines, too, virtually have disappeared. The "Big House" is closed and locked. Its roulette and dice tables have been sold. The hangers-on have left for more healthful climates. The policy racket has been crippled and the crime rate is dropping.

To date, a Lake County grand j investigating a reported crime-politics liance, has returned collateral perjury dictments against two known syndi agents. More are in prospect as the pr continues.

The perjury indictments are simila those threatened by Senator Estes Kef ver's precedent-shattering crime inve gating committee. A hoodlum who de a crime connection under oath is charg not with committing a crime which wo be hard to prove, but with perjury.

The Kefauver committee, inciden got excerpts from the Gary Crime Co mission's files, and took an interest in muddled Lake county situation.

HOW DID ALL this happen? How mi citizens of other plagued cities break grip of crime and civic corruption?

In Gary, the process started just t years ago, following the March 3, 19 murder of Mary Cheever, a schoolteach who was slain in an areaway near home by a would-be purse-snatcher.

It wasn't the first such murder in Ga brief, brawling history. But it caused reaction resulting in the election last N vember of Stanton and his concurr "mountain climbing" expedition.

Of course, it wasn't as simple as th

Urged on by the crusading Gary *Po Tribune*, women's groups held a m meeting on the evening after Ma Cheever's funeral. It was called as a p test against growing lawlessness. Speak told of being afraid to leave their hom at night and of their worries about morals of children raised in such an vironment. Then the women storm City Hall during a council meeting demand an end to such conditions. Ma Eugene Swartz replied that he had b giving Gary "the kind of administrat it wants."

WOMEN'S LEADERS CONFER WITH POLICE CAPTAIN
Their husbands worried about the danger

might have been true, but it wasn't re. The women didn't want it and id so.

got action, of a sort. Swartz ed a study of the police depart- nd a new vice squad was organized Police Capt. Peter Billick. Literally ds of arrests were made in places y "protected." But most of those l were "small fry," and a majority e never saw the inside of a jail. ases were thrown out of city court ck of evidence" or because war- ere found to be faulty.

"WISE ONES" believed that the ere token affairs and that the "lid" d on by Mayor Swartz didn't fit ht.

forgot the women, who hadn't heir case. Representatives of every 's organization in the city were join in forming the "Women's s Committee." Church groups, es, luncheon clubs, patriotic club auxiliaries joined in the movement. Memberships went on sale at $1. Men were welcomed too.

The WCC then rented a post office box and invited any resident with pertinent information on crime and vice to send it in—along with a contribution. Women canvassed the city, selling memberships, while their husbands fretted about the danger involved.

The money was used in founding the Gary Crime Commission, headed by a dentist, Dr. M. P. Avery, Jr., and later by Pastor Spong, a husky Texan.

Then Captain Billick was transferred from command of the vice squad to a post as head of the police records and identification bureau. Wholesale arrests stopped.

So the women struck again. This time they wore blue-and-white "WCC" armbands and picketed known gambling and vice houses, demanding police action. The dramatic gesture succeeded and the vice squad went back to work. But again, most

cases got no further than city court.

Obviously, something more than noise-making was needed. The crime commission began to plan drastic action.

IT CULMINATED last fall, timed for the general elections. The commission published a booklet, *The Microphone Speaks,* containing what it said were transcriptions of tape-recorded conversations obtained by means of a microphone hidden in the offices of a deputy prosecuting attorney, Blaz A. Lucas.

In a carefully legalistic foreword, the commission said these conversations indicated "a definite connection between the prosecuting attorney's office and organized crime" and similar "connections" between the sheriff's office, some members of the Gary Police Department and organized crime.

The sensational booklet named names and gave addresses. In unexpurgated, verbatim quotations, the story of collusion between gamblers and officials was told.

For days, *The Microphone Speaks* was Gary's chief topic of conversation. Lucas resigned. Disbarment proceedings against him still are pending before the Indiana supreme court.

Stanton's election was almost an anti-climax. He was the only Republican elected last fall in Lake County, and the first GOP candidate to win an election there in eight years.

But his wasn't a partisan victory. Thousands of Lake County voters, loyal Democrats, split their tickets to vote for Stanton. One of the new prosecutor's first official acts was the appointment of a

MOUNTAIN CLIMBERS
Prosecutor Holovachka and D. A. Stan

Democrat, Metro Holovachka, as his s
cial assistant. Holovachka had sought
Democratic nomination as prosecutor
previous spring.

THUS THE CLIMB up the mount
began.

The Calumet isn't lily white even y
Racing bets still can be placed, but o
by known "regulars" and after an
volved cloak-and-dagger routine. Poli
agents still shuffle about in the crowd
central district slum area. Unescort
women still haunt the bars there.

Stanton and Pastor Spong know th
haven't finished their work. They exp
more trouble, more delay, more obstr
tions. But, backed by the women and
votes of "just plain people," they beli
they'll win.

FORGIVE US for thinking that prayer is a waste of time, and help us to see that without prayer our work is a waste of time.

—From *Prayer* by PETER MARSHALL

H IN A SERIES ABOUT
THE DEVIL LEADS US ASTRAY

SIRE AND
E DEVIL

BY LORNELL

Romantic love can be beautiful, but the devil knows how to twist it into temptation which draws us away from God

TITLE OF THIS piece is somewhat ing. I am not really going to dis- vith you "desire" in general, but particular—sexual desire. aaps it was the combination of that made the title seem appro- Or perhaps it is the fact that the "sex" in a title in a church paper is mewhat disturbing to many of us. way I wanted to skip the whole . Partly that was because it has verdiscussed in some groups; and because it has so many aspects is necessary either to confine the sion to a very narrow part of it, or ke a quick glance at the whole t. That would include such vast as perversion (much of which may ess rather than sin), adultery (in t and in deed), the merits and the s of continence, the repressed de- nd many others.

l that would be not only beyond nitation of space, but quite beyond ope of knowledge as well. Yet it hardly seem honest, would it, in a on temptations, to ignore the very at is most commonly thought of by ajority of people when the word r "immorality" is mentioned.

I SAY, though, that regarding all se phases of sexual temptations the devil seems to use his favorite technique of not being overly disturbed at having a door slammed in his face—he is quite willing to climb in through an unguarded window.

For example, in the pre-Christian and early Christian era, sexual morals were loose and debasing, and it wasn't easy for the young Christian community to stand against them. Paul had constantly to remind his followers that their bodies were made to glorify God and must be treated with reverence and respect.

But as the church slammed shut the door of sexual impurity in the devil's face, he quite frequently grinned in delight as he climbed in through the windows of rigid sexual suppression, of loveless judgment toward the weak, of obedience to "the letter" and ignoring of "the spirit that giveth life," of the conviction that sexual immorality was *the sin unforgivable,* while sins of the spirit went unnoticed. Recently, the pendulum has swung again, and if Mr. Kinsey's report is an accurate picture, perhaps the devil is finding it convenient to use the front door again.

I SHOULD LIKE to spend the rest of this discussion on the devil's use of romantic love. Not that romantic love is of the devil! Certainly that delightful concoc-

tion of moonlight, youth (or middle age!), sexual attraction, and gaiety-with-solemnity, could never have originated with him. But certainly he has succeeded admirably in convincing an entire culture that the thrill of sex is the only valid basis for true marriage. And what capital he has made of it!

I once had a sociology professor in college who delighted in quoting to us the following Scripture: "And she became his [Isaac's] wife; and he loved her." The moral, he told us, was that there might be attraction before marriage, or "romance," but love, in the deep, abiding sense—came as a *result* of marriage. It grew with mutual respect, mutual helpfulness, mutual joys and sorrows, and the sharing of everyday experiences, and above all, devotion to a common ideal.

We felt sorry for him, and sorrier for his wife. Obviously, we said, that charming and apparently happy couple was mismated. What he was talking about, we agreed, might be a deep friendship or a satisfactory companionship, but it wasn't Love. Not the rose and blue and gold variety that we had read about in 90 per cent of our reading, and had seen in 99 per cent of the movies.

It wasn't the Love that figured prominently in our dormitory conversations, and served as an invincible factor for or against a decision to marry. It wasn't the kind that would make you willing to throw into the ash can all other values and exclaim: "This IS IT. For this the world was made!"

I REPEAT, the devil couldn't have invented romantic love. Our Creator included its possibility in His gracious plan. I'm not sure why, but it was probably to insure the continuation of the human race, to make men and women not only willing but happy to take the plunge into the responsibilities that come with marriage and families.

But the devil has used it in two m effective ways: first, he has convinced that this "Feeling" of being "In Love" the *only right basis* for marriage. Sin this "Feeling" can be, and often is, g erated by a combination of circumstanc (like music, attractiveness, excitement the occasion, unsatisfied sexual desire) increases enormously the possibilities a marriage between two people who fi it nearly humanly impossible to live gether.

That gives the divorce rate a treme dous push upward, causing broken hear broken homes, broken children. It caus in turn, church resolutions on the evil divorce, while the victims look helpless at themselves, each other, and their ch dren and wail: "But we couldn't possib have stayed together. That would ha been even worse! The church asks impossible ideal!"

Such folks are probably right in sayi they couldn't possibly live together, bei the people they are. But where the de got in his initial triumph was in co vincing them, and most of the rest of as well, that romantic love, and nothi else, was enough to marry on in the fi place. After that, the going was easy f him.

THE SECOND effective use he makes our attitude toward romantic love is t ruination of marriages that otherw could have been successful. Having be convinced that the state of romantic lo is the ideal, we become easy victims the delusion that marriage ought to be perpetual feast of this particular kind enchantment.

In reality, the kind of love that co with marriage, the kind our sociolo professor said Isaac experienced, inclu

ing of the romantic love, but it
s a great deal more, too. It in-
willingness to put aside some of
wn whims and fancies in favor of
er's whims and fancies. It includes
est looking at oneself, and a gen-
charitable view of one's partner.
udes willingness to laugh at mis-
, and be grateful for blessings.
udes day-to-day adjustments, and
-year growth.
a Love that wouldn't be exchanged
ple romantic love by anyone who
own it, any more than he would
ge a burnished gold goblet for a shiny tin cup. But it isn't just rained on us from the stars, the way romantic love seems to be. It is, in part, *achieved.*

There is no doubt that sexual desire provides an excellent tool for the devil to pry us away from God. But I cannot agree with those who consider it his best. For one thing, it not infrequently backfires, and the victim looks at himself with such loathing and disgust that he is driven straight into the arms of the forgiving Father-God. That, undoubtedly, upsets the devil considerably. He has, however, sharper and subtler tools—and he never take a vacation.

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FORGIVE US for our lack of faith that begs for pennies when we could write checks for millions; that strikes a match when we could have the sun. —From *Prayer* by PETER MARSHALL

✠

INVITE THE CHILDREN!

By HERBERT A. BOSCH

How a friendly invitation to Sunday school brought an immigrant family into the church with surprising results

RS AGO a discouraged congrega-
ced its future with feelings of panic.
oved pastor of half a century had
Membership was dwindling as the
round the church changed in char-
bringing in nationalities of non-
an background. Some even thought
ngregation should be disbanded.
n a new pastor came to take
ge, the changing neighborhood
a challenge. When he was told "Our people have all moved away," he asked, "But are their old houses empty?"

"No. But they are not *our* people."

"Then it is our task and privilege to make them our people," the pastor said.

TELLING THE MEMBERS of the congregation that Christian love should reach out to all men, he showed them how the shifting population might be brought into the church. A program of evangelism was instituted, including a house-to-house visitation in the surrounding area. Excellent results were achieved almost at once.

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w. Mr. Bosch is pastor of Concordia Lu-
Church, Buffalo, N. Y.

Plans of far-reaching effect were put into practice. The Sunday school flourished and the congregation demonstrated a new virility of spirit, through which many of its losses were regained. Its program expanded in many directions, with new force and life infused into the old organization.

A RAILROAD TRACK formed one of the natural barriers to the region where the church was located. When the visitors had covered the near-by streets, there was still the section across the tracks, a new field for exploration. One day a venturesome spirit from the Sunday school staff crossed the tracks in search of more children. Coming to a modest home, she noticed toys on the porch, skates, a wagon, and a doll. A prospect?

There was a friendly response by the mother to the word of greeting and inquiry at the door. They were a Lutheran immigrant family from northern Europe, not used to American ways. To have a visitor from the church seemed strange. The invitation to the church services was neither accepted nor declined. The answer would have to wait until papa came home. But where did the children attend Sunday school? Not any place, just now . . . "Then we invite them to come to the Sunday school next Sunday."

That she could understand, and the promise was made that on the next Sunday morning, at the proper time, the children would be at the school. True to this word the children were sent and the old-world discipline saw to the regularity of attendance, until the habit was formed.

THUS A FAMILY of Scandinavian origin was introduced into American church life. At first the parents were slow in making new church associations. But when the oldest child was confirmed they united actively with the congregation. The church became for them in realit spiritual haven. They made friends to a moderate degree they entered i the social life of the congregation.

Soon they learned to support th church, since in America the churc depend entirely on the contributions members, receiving not a penny from funds. The father's trade as a skillful accurate machinist provided more th the average income. In time his resour fulness at the factory and his persuas way with men gained him promotion a advancement in the growing automot industry. And as his salary grew, the crease was reflected in his contributio

TWENTY-FIVE YEARS PASSED. T church was still a vital force in the co munity. Yet it had to face another cris A main highway was to be built, and its construction the church building wou become a victim of progress. The de sion was reached to move the congreg tion to a suburb. A site was chose architects' plans were made, and a ca paign for funds was begun. And the i migrant machinist, now in a position prominence in the motor world and man of affluence, calmly responded wi a contribution "in six figures," which ele trifled the workers in their financial effo

More could be written about the ben factions of this stranger who became fellow citizen of the household of Go But most significant is the way it all b gan. The active co-operation of pasto and lay forces in a program of evang lism, the administrative follow-up a welcome, the basic education and trainin and the development of a stewardsh ideal were all factors in the ultimate pr duction of such an abundant yield.

Where do the children go to Sund school today? What will their abiliti be, 30 years from now?

EACHERS GET ADVICE

RDON C. LUND

rd-hitting analysis of what's the matter with a good bit of the paching in United Lutheran pulpits was given at Wittenberg College

WAS ONE TIME when preachers eached at. Three hundred pastors udents for the ministry assembled Wittenberg College campus in ield, Ohio, this month to hear 14 leaders probe deeply into the ms of preaching.

as a "Workshop on Preaching Mis- sponsored by Hamma Divinity and the United Lutheran Church's of Social Missions.

reaching mission is usually a spe- eek of every-night services held by congregation, often with a skilled r brought in to help the local pas- But the workshop at Wittenberg limit itself to discussion of such affairs. It got into the whole ques- sermons and the men who preach nd the people to listen to them.

IS THE Holy Ghost who must do eaching—through a minister sub- l, made humble," said ULC Pres- Franklin Clark Fry.

Protestants in general have placed h emphasis on the preacher as to trie opportunity for the Holy Spirit ," he said. "The plain and obvious as been a dilution of our own ef- d the prolific rise of the sects that m the Holy Spirit to the exclusion else."

should there be preaching? Dr. ked. "Simply because it is des- y needed—because the need for ristian Gospel is the deepest, though unrecognized, hunger in the human heart. In all my acquaintance, there is not a single person today whose inner life is not in some way in a dangerous position."

ADVISORS CONFER
Pastor Harold Albert and President Fry

A frightening aspect of modern society, Dr. Fry said, is "the appalling evidence of religious illiteracy in spite of unequalled facilities and methods of religious education."

"People will come to the preaching mission," President Fry concluded, "if they can be sure they will receive such coherent truth. There are adult, alert minds in America today—and they at least want theology as no society before has ever wanted it—theology that will present the positive facts of religion and relate them to the problems of the day."

PEOPLE AREN'T FED on the right things, the Rev. Harold R. Albert of Columbus,

Ohio, told the preachers.

"This generation is catechized, all right, but not with Luther's Catechism. Rather it's with General Motors, or Hadacol, or 'All I hear is Red Top Beer.' They have been fed richly on *Better Homes and Gardens*, or the comic books, but are virtually ignorant of the Word of God. So well briefed on the world of chrome and plastics, they know little of the Bread of Life.

"Preaching must be thoroughly Biblical," Pastor Albert continued. "The only reliable knowledge we can have of Jesus Christ is ultimately derived from, or rooted in, the Bible. There is no other source of information.

"The Word must be preached with authority. Hearsay is not enough, neither is the prefix, 'I think.' Entirely too much of modern preaching is academic and insipid. Obviously, we are not delivering to hungry souls intangibles or opinions—we are announcing an act, a victory, a conquest.

"THE WORD must be personal," said Pastor Albert. "We have not page after page of learning to teach and explain. We have a Person to proclaim. Jesus did not say, 'Believe what I tell you,' but 'Believe in me!' He did not invite men to 'Follow my teaching,' as though the teaching of Jesus was the important thing. He said, 'Follow me.'

"Our preaching should be directed toward the conscious, the known and recognized needs of people . . . But it is also His call to lay stress on the big and deep things which men are overlooking or forgetting or ignoring or won't have. How often men have dealt with symptoms only!

"We often look to the Bible as a textbook of morals and religious exercises—and find it disappointing. It has so little to say on the so-called contemporary problems: business life, marriage, national power, and war and peace. There is a reason for this 'deficiency.' The Bible has as its chief considerations not the doings of man but the doings of God; not the relationship of man to man, but of God to man."

"IT IS UNBELIEVABLE what God can do with one man going in His direction—a Luther, a Wesley, a Kagawa or a Franklin Clark Fry," Dr. Ross Stover, famed Lutheran preacher and evangelist, told more than one thousand persons at an evening meeting in the Wittenberg Field House.

"The work of the church is to get men to move with God. The work of its ministers is to try to match the Master's stride, passionately, evangelically and evangelistically," Dr. Stover said.

"WE CAN'T be half-and-half Christians. We can't preach 'nice' sermons. We have gone through a period of 'Modernism.' Now we are walking the shallow waters of a 'psychological' Christianity," Dr. Stover contended, "and the devil had his hand in both.

"We must match our Lord's stride in His passions—truth, obedience and love," he said, "and they must possess us. We can't change the world by living on the fringe.

"We must also match His compassions," the speaker continued. "There were no hatreds, animosities or superiorities in His living. Everyone He met He loved.

"And too, we must match His indignations," Dr. Stover concluded. "He never met injustices with a smile. It is recorded, 'He looked upon them with anger because of the hardness of their hearts.' And the sin and crime of our day, similarly, are not things to be treated lightly.

HE GREATNESS of a preacher can be ured only by the fidelity with which municates to men that which God elf has spoken, said Dr. Fred C. man, of Akron.

The preacher ought to be a lens, gath- the light of God and transmitting a focus," Dr. Wiegman said, "not a or that merely reflects other men's ions or philosophies."

ut first of all, the speaker suggested, preacher is a man, whose individual onality and talents are used by God— whose work can reach its maximum tiveness only as he lives and works other men on a personal basis.

The Holy Scriptures must be trans- , not only into the language of the ble, but into the lives of the people ach minister," Dr. Wiegman said.

"The message is the same for every age, for Jesus Christ does not change with men's fashions," Dr. Wiegman continued.

"Actually, there are but three things in that message—Creation, the conviction that every man has worth because he was made in the image of God; Redemption, the fact that the atonement of Christ is the power for men to be re-made; and Sanctification, the work of the Holy Spirit in applying that redemption to the individual life.

Preaching can have but four objectives, fundamentally, Dr. Wiegman concluded—"to bring Christ to men, to bring men to Christ, to nourish men in Christ once they have made the initial decision to follow Him, and to gain men for adherance to the church and activity in the church."

Debt to the Church

THE PASTOR stood holding the new key-container that George had made for him. He had made it during idle moments in the dormitory at the Compass Mission in Seattle where he was living. When the pastor suggested that he ought to pay for the leather, George replied. "That would take all the pleasure out of it."

George had learned leather-work during the 16 years he had spent in the state penitentiary. He had been sentenced to life imprisonment for possession of stolen goods, attempted burglary, and handling booze. When the governor commuted his sentence to 20 years, he was released with a conditional pardon.

Sick, too old to work, he had come to Seattle to apply for old-age assistance. He had found a temporary home in the Mission while his papers were being arranged.

"I owe more to the church than I can ever repay," he said. "The people who helped me in my time of need were Christian people. The others with whom I had done business were not the kind to stand by me in a crisis. A pastor gave me the breaks. He helped me to get my freedom. He recommended me to you to have a home. I was brought up to be a Christian, but I didn't practice it. It is only for a few years now that I have held on to the good and decent. I want to go that way, and I need help."

Even those who are despised and outcast by society can be redeemed by Christ and his church. —EDWIN BRACHER

MY FLOWER GARDEN WAS RAIDED

By WILLIAM MORRIS GRIFFIN

A pair of ten-year-olds carried off some fine blossoms, but that provided opportunity for us to get acquainted

MY WIFE GIVES ME credit for grace and poise in everything except where my flowers are concerned. I came in from a trip to a distant city. As soon as the events of the trip had been discussed my wife told me that two of the little boys in our little town had helped themselves to some of my prized tulips and daffodils.

Now let it be understood that I am particular about my flowers. I grow them for exercise and recreation, to give away to the sick or shut in. But I want to do the picking myself. I know how to take care of my plants so that I will have a supply of blooms next month or next year. But being particular about my flowers is not all that I am particular about. I am interested in flowers, but I am more interested in helping boys and girls to understand and appreciate them.

When my wife told me that the mother of one of the boys wanted to see me about her son's bad conduct, I was not in the least peeved about the tulips and daffodils. Here was just the opportunity I had been waiting for. I went to the neighborhood store and told the mother to send her son to see me. I also mentioned that, if it was practical, he should get his playmate to come with him.

WHEN SCHOOL WAS OUT they knocked on the door. I could tell the knock—it sounded as though the knocker wa scared. I called to the boys to come in They were together hand in hand as the came in. Their bright young faces woul have moved me if they had run off wit a whole basket of flowers. They had th eager look of childhood as it faces th fact that a mistake has been made.

"Boys," I said, "take these chairs an tell me all about what is on your mind.

They had not looked for that recep tion. A boy has a quality about him tha responds to kind treatment. Perhaps the have had so much harshness in their live that the first attempt will not brea through their reserve. But I have had t use two or three methods to get a shru to grow.

Boys are worth much more than shrub bery or tulips or daffodils. If we keep o trying to get a field to come into produc tion . . . if we try again and again to buil up a herd of cattle . . . if we want a piec of land bad enough to make more tha one effort to get it—then by all means w should try many times to win a boy.

"WE HAVE COME to tell you that w picked some of your flowers while yo were away," said Gene, the bolder of th two.

"And we are sorry that we got the and have come to pay you," put in Benn

...let them say what they wanted with-... interruption. What a picture they ...ght to my mind. What an oppor-...y to do something they would re-...ber a long time. Their eyes were on ... They were expecting to be scolded. ... were expecting to pay me out of the ...pennies they had saved.

...said something about a program in ...church last Christmas, and what a ...sant time we all had. I mentioned ...t the good fishing spots around town. ...alked about their activities at school, ...said our team would be a winner this ... I asked them if they would like to ... a flower garden to work in after the ...ol vacation begun. "Oh, gee yes, ...d we really?" they asked in unison.

...OW THE BOYS were mine. Fear left ... eyes. They had found someone who ...d talk with them, speak their lan-...e, tackle their problems. A boy is not ...oblem. He is a human being with ...lems just as important to his age as ... are to us. "Children should be seen but not heard," was yesterday's way of dealing with the most precious things of our lives. It was a mistaken idea. Children should be heard—in fact, encouraged to take their problems to their friends.

To these boys I gave an open door for the solution of their problems. First, I recognized that they had problems. I had been a boy just their age at one time. I loved beautiful flowers and birds and things. I asked them to bring me the things that caused them trouble, to feel free to come and sit in my study and look at my books, to look at my flowers and learn the names, to tell me about it when they want to fix a vine to swing on the hillside or a new springboard at the swimming hole down at the river.

When each had said what was in his mind to say, I sent them on their way. They were a wiser pair, and left more penitent than when they arrived although I had not said a thing to them about picking my flowers.

He Smiled at Me!

He was a very little boy. He tried to sit still but the church pew was hard and the service long. With understanding his mother gave him a sheet of paper and a pencil. The little boy drew a big cross. On the cross he drew a figure, Jesus. Then, on the face of Jesus, a broad smile.

Perhaps this was the same little boy who, listening to a group of adults discussing whether or not Jesus ever smiled, burst out, "Of course he did. He smiled at ME!" For who but a child, or one with childlike faith, would be so certain that Jesus smiled at him. Who could see on the face of the Saviour, even in his agony, a smile?

"Except ye . . . become as little children, ye shall not enter into the kingdom of heaven."

—Sister Bertha G. Zellmann

O Lord, our Lord, save us from accepting a little of what we know is wrong in order to get a little of what we imagine to be right.

—From *Prayer* by Peter Marshall

The Gospel for the Fifth Sunday after Easter is written in John 16:23-30

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

THE FIRST VERSE of Sunday's Gospel might better read, ". . . Whatever you ask of the Father, he will give it to you in my name." It is because of Jesus that prayers are answered.

Many people act as though they believe that "in my name" merely signifies that they are to tack on the words "in Jesus' name" to the end of their prayers. To pray in Jesus' name does not mean an inclusion of his name. The Lord's Prayer itself would not be satisfactory if that were intended. To pray in Jesus' name means to pray as he would pray. Paul might have said that it is praying with the mind of Christ.

TO PRAY IN Christ's name is to pray as a Christian. It includes, for example, the basic "not my will, but thine, be done." A prayer in Jesus' name will only ask for those things that are for the advancement of the Kingdom. Such prayers will generally be for understanding, guidance, courage, strength, loyalty, love, and thankfulness. There may also be prayers for others and prayers of thanksgiving. Nor is it wrong to pray for the necessities of life. "Our daily bread" is needed if we are to be fit to work for God.

No one could make a list of what can and what cannot be prayed for. When a person grows to know and love his Lord, wants to serve his Lord, makes Jesus' goals his goals, Jesus' methods his methods, then all his prayers will be proper and acceptable. And all will be answered. The answers may not always be the ones expected, but they will be ones best suited to accomplish what was intended.

Jesus was specifically thinking of th disciples' questions, when he made thi statement. Read the verses of the para graph previous to our lesson for Sunday Note especially the sentence immediately preceding verse 23.

ALTHOUGH THE whole area of prayer i involved—as we have indicated in ou treatment of these verses, Jesus was think ing chiefly of the coming of the Holy Spirit. The Spirit would lead the dis ciples into the truth; they would have thei questions answered. Their joy would b complete, for they would understand fully. The Spirit would enlighten them

Jesus admitted that he had spoken t them in veiled language. At least it ha seemed obscure to them. But the time was coming when he, through the Spirit would speak plainly. The truth would b evident through insight rather tha through intellect. The very fact that Jesu had to speak to his disciples through words, limited his ability to explai heavenly things, and also limited thei understanding. Through the inspiratio of the Spirit this barrier could be partl overcome.

After receiving the Holy Spirit, the would truly understand that he had com from the Father. If they both would un derstand him and love him, God woul love them. (This does not mean that Go would not otherwise love them.) The would no longer need Jesus to interced for them. They could ask directly of th Father.

Jesus made it perfectly clear that ther was no need to pray indirectly to Go

ust, it seems obvious—to a Protestant
at directly is the only sensible way to
. It was the work of Jesus to elim-
intermediaries. When Jesus died,
veil of the temple was rent from top
ottom. This showed, symbolically,
there was direct access to God from
on; for the veil had served to sep-
the inner sanctum of the temple
the eyes of the worshipers.

WHEN JESUS had finished, his disciples
, "Now you are speaking plainly . . ."
ually they still did not understand him.
ustine (a famous Church father) said,
ey understand Jesus so poorly that
do not even understand that they do
understand him."

What amazed the disciples was the fact
Jesus knew they were confused. It
his ability to see what was in their
ds that impressed them. Although
had not asked for an explanation,
is gave it to them.

They were so overwhelmed that they
, "By this we believe that you came
m God." The very fact that Jesus'
wledge alone convinced them, showed
r lack of genuine understanding. True
h in Jesus does not grow out of signs
miracles, but from understanding of
person and mission.

t is true that Peter had confessed that
is was the Christ, the Son of the Living
d (Luke 9:20). But what the term
ist meant, and what kind of Christ
is was, they did not yet understand.
s is made obvious by their heartbreak
is crucifixion, their loss of hope at his
th.

Although they spoke of him as their
d, the word itself was not used as we
it in reference to Jesus. It did not
sarily signify anything more than
ter, Teacher, or Leader. After the
rrection, you recall, Thomas called
Jesus "my Lord *and* my God." The disciples were truly enlightened only after the dawn of Easter.

AS YOU ARE AWARE, John's Gospel is vastly different from the other three Gospels. In some ways it is more difficult to understand. But it is also deeply inspiring when understood. To understand it requires frequent and reverent reading.

Matthew presents Jesus as a teacher. He has grouped the teachings of Jesus into five main sections, topically arranged. Part of Matthew's purpose in writing was to make it easy for people to understand what Jesus had said.

Mark presents, probably, the life of Jesus as Peter remembered it and taught it. Much of Mark's material may have come from speeches of Peter. Mark emphasizes the power of Jesus, his miracles, amazing abilities. Mark is vivid, colorful.

Luke presents an orderly biography of Jesus. Luke reveals Jesus as a person, warm, sympathetic, loving. In Luke we best see the marvelous personality of Jesus. Luke also is a master story-teller. His Gospel alone contains the familiar nativity account, the parable of the Good Samaritan, the Prodigal Son, the Pharisee and the Publican, the Lost Sheep, and many others.

John presents the significance of Jesus. John tells us who he was, where he came from, why he was here, what he was doing here, what we should do in response. John interprets the meaning of Jesus' existence. The opening verses (the Prologue) of the fourth Gospel give the significance and outline of the story which follows.

John presents us with a great drama, showing the conflict between good and evil, acted out on a timeless stage, in the lives of the men who come into contact with the Christ.

Personal Problem Clinic

Ambition gone askew

QUESTION: My wife in her younger days had a strong ambition to become a singer. She had a few voice lessons while in high school. After our marriage her musical aspirations went into the ashcan. Now we have three children. The oldest, Susan, is a senior in high school.

Mae still feels her loss of vocal training and a career. She harbors the idea that Susan is to become a singer. Susan is bright and active, but I don't believe she has any real possibilities along that line. I have tried to have Mae stop putting pressure on the girl to become a vocalist, but she insists. Susan isn't enthusiastic about singing, but she goes through with her lessons as a matter of duty. I am afraid coercion is placing her in a false position, that it may do harm, and that it may keep her from developing her real capacities.

REPLY: It is not uncommon to find a parent pressuring a child into an activity or training for which he is not fitted by nature, to make up for some failure on the part of the parent in years gone by. But, unless the youngster possesses unusual aptitudes for the vocation (or avocation), the effort is doomed to failure—for both child and parent. On principle, pressure should not be used.

Education for a specialized field calls for native capacity for such skills and a desire for those activities on the part of the young person. No one is likely to put his best into an enterprise which he disapproves or barely tolerates, and without the native gifts which the skills require no amount of effort will yield success. While the potentialities for mediocrity in vocal and instrumental music are rather widespread, the gifts necessary for large success are very rare.

As a matter of fairness to all, this young lady should undergo voice tests under a capable teacher—someone other than her present teacher, who is qualified to render an objective judgment. That verdict should be respected by all concerned, but even then the girl should not be coerced into training which she does not want.

Period of engagement

QUESTION: Some time ago you said many engaged couples waste much of the time they spend together, whereas they could make those months count in preparation for marriage. Suggest some specific ways in which they could prepare.

REPLY: A good number of couples apparently give their approaching responsibilities little thought. They allow their engagement period to be little more than a series of emotional experiences which do nothing to enhance their individual personalities or to acquire useful information and skills.

Here are a few suggestions:

1) Read and discuss together such books as Keuren's *Christian Marriage*, Wood's *Making a Home*, Bowman's *Home Builders of Tomorrow*, and Duvall and Hill's *When You Marry*.

2) Read and talk over books on personality and social psychology, such as Travis and Baruch's *Personal Problems of Everyday Life*, Fink's *Release from Nervous Tension*, and Wood's *Growing Together in the Family*.

3) Study home plans in the various home periodicals and books of plans.

4) Study sample and model homes.

5) Study budget-making. See Donahoe's *How to Spend the Family Income*.

6) Get acquainted with one another's relatives and friends.

7) Discuss your likenesses and differences, and ways to harmonize differences.

8) Discuss the matter of children, and be sure you are in agreement.

—EARL S. RUDISILL

Christians Must Do Something

Wake Up or Blow Up! By Frank C. Laubach. Revell. 170 pages. $2.

The author of this book is well known as the teacher of the illiterate billion people of orld. Many of the silent billion whom he and other educational missionaries taught to are listening half-wittedly to the blandishments of communism. Dr. Laubach seems as ned over the dangerous power of rudimentary knowledge as the atomic scientists are d of the weapon they invented. The "literated," hungry, debt-ridden, and scared masses sia and Africa are determined to rise f their destitution.

this stage of their elevation the best see are the deceptive offers of the hlin malefactors. Christianity can, if stians wake up and hurry, rescue this n from the clutches of communism and doing save true faith, freedom, and ocracy from the communistic scourge. Laubach's book is not a scientific study ne political importance of literacy. It tract for the times, as its terrifying implies.

ake Up or Blow Up presents the sup- ent to the military containment of com- ism. Whether the cold war becomes zzling affair or not, ultimately the only for the world's malady, Dr. Laubach ves, is the Point Four program to raise standard of living of the submerged es. We must realize that the creative e of the encircling upheaval is the newly sed energy of the bottom four-fifths of world's population who are making the t of their present opportunity to escape the kind of feudalism which Europe w off in the Renaissance and the Refor- ion.

ecause Russian communism masks in benevolent features of democracy, par- larly in giving the peasant a piece of land call his own, the "literated" people of world are tempted to surrender to the of the hammer and sickle.

r. Laubach does not repudiate America's tary preparation. He believes it will r Russia from starting a shooting war. the same time it may offer Russia the rtunity to win the cold war unless erica wakes up and lifts up the world. After winning a hot war—if it should come —we would still have the bottom four-fifths of the world either on our hands or on our necks.

The author must be respected not only for his Christ-like ministry and service to mankind but because of his intimate knowledge of the dark, seething spirit of the bottom four-fifths of humanity. He calls on the Christian churches of America to implement Point Four by selecting 100,000 men and women from the Christian ranks who qualify as technicians and by maintaining them wherever they will be received to teach people how to cultivate their land and raise more food and how to make the simple necessities of life. In his book he shows how the plan can be initiated on a small scale, and then accelerated until it becomes the continental passion big enough to win the world for Christ in our generation.

Is this book the idle dream of an idealist or the rugged scheme of a realist? The reviewer's answer is self-evident in the following recommendations. *Wake Up or Blow Up* should be the study book for every missionary society in 1951. It should be required reading for every member of every church board. No Senator or Representative in Washington nor member of Parliament in Ottawa should be given the floor until he has read it. The book should be given a format and a price similar to Wendell Willkie's *One World* and sold on every newsstand. It should be translated into the language of every nation represented in the Atlantic Pact and changes made in the text so that these nations would become co-sponsors of the proposal. Every church in

America, Protestant and Catholic, should be invited to underwrite the cost of maintaining one or more technicians, as described by Dr. Laubach, for one or more years.

Down deep in his heart every intelligent Christian who is acquainted with the story of mankind fears that if America must be kept busy winning world wars just when the silent billion are beginning to speak she may lose the world just because she is forgetting that the pen is mightier than the sword.

Dr. Laubach is so right. Love never fails. Whether there be diplomacy, it shall fail; whether there be conferences, they shall cease; whether there be materiel, it shall vanish away.

OSCAR W. CARLSON

Baltimore, Md.

Here Are Real People

Modern Parables. By Fulton Oursler. Doubleday. 153 pages. $1.75.

Fulton Oursler has a way with words and a keen sense of the dramatic. He is at his excellent best in these 36 true stories, none more than four pages in length.

Some of the stories are about people known to everyone—Admiral Byrd, Rudyard Kipling, Morton Downey. But the best, curiously enough, are about people whose names are unknown to most of us—people, very often, like the young couple next door, or the girl at the next desk.

Many of the titles are as dramatic as the stories: The Clever Stepfather, The Man in the Cage, The Tollhouse Grouch, The Vanishing Piece of Silver. No one who reads The Great Decision will ever forget this story of Stella and Ralph, and the truth it illustrates. And the reader will long remember Pedro, the 11-year-old Boys Town incorrigible who, when deprived of matches to discourage his smoking, lighted his cigarettes at the flame of votive candles in the chapel.

Here is a book to read in an hour, to share with friends. Readers who require that an expenditure of $1.75 be put to some utilitarian purpose will find *Modern Parables* a good source of sermon, after-dinner stories, and Sunday school lesson illustrations.

Philadelphia FRANK G. RHODY

A Swede Comes to America

A Pioneer in Northwest America 1841-58. The Memoirs of Gustav Unonius, Volume I. Translated from the Swedish by Jonas Oscar Backlund. Edited by Nils William Olsson. University of Minnesota Press. 419 pages. $6.

Few immigrants have come to America as well prepared as Gustav Unonius. Not only did he bring a wife, two trusted companions and 2,500 pounds of baggage on the four-month-long journey by sailboat, canal barge, and lake steamer in the autumn of 1841, but his university training at Uppsala, studies of letters and diaries of American travelers and a scientific interest in all phases of the transition from Sweden to Wisconsin territory qualified him as a literate and authoritative commentator. Within a year, motivated by his letters published in Swedish papers, his fellow countrymen were crowding the log cabin on Pine Lake, waiting to stake out their land claims.

Unonius describes Americans and their customs with sympathy and understanding. The chapters on flora and fauna, Indian customs, land laws, history, agricultural methods and house raising constitute a guide book for immigrants. His deep religious faith is evidenced by the courageous use of table prayers in a New York boarding house, frequent references to religious practices of Protestants and Catholics, and the dependence upon God in every crisis. A desire for public worship led him to the Episcopalian mission on the near-by lake shore. The many conversations that followed with Missionary J. Floyd Breck eventuated in Unonius's decision to take orders in the Episcopal Church.

The translation is excellent, and the editorial notes, based on painstaking research in Sweden and America are most helpful. This is the first publication of the Swedish Pioneer Society. In prospect are a series of books and monographs on "the sons and daughters of Sweden who, through their own and their children's careers have enriched the life and affected the destiny of America." This is a splendid beginning.

Thiel College ROY H. JOHNSON

OVERSEAS

VEDEN: Karlstad. April 3.—To get a pastor for a Swedish parish is a long ess. At Karlstad we are in the middle e procedure just now.

rlstad is a town of about 35,000. Prac-y all are in the one church of Karlstad. inside this congregation of the estab-ld church there are separate congrega- of Baptists, Methodists, Covenants, ecostals, and others.

ne established congregation of Karlstad rved by six pastors of various ranks. free church congregations have pastors eir own. Because Karlstad is the center diocese, the chief pastor of the estab-ld church has the name of Dean.

ast fall the Dean of Karlstad died. The esan board announced the office vacant, a number of pastors applied in due time. ee of them, those with the highest merits, chosen by the diocesan board for the ion by the congregation. One pastor plained about being obliged to com- with other candidates. The government to decide between the complaining pas-and the diocesan board. The decision in favor of the board.

ow, about a half year after the death he Dean, each of the three pastors has ducted Sunday service in our church, so congregation has been able to form a ment on them. After these three serv- the congregation has been asked ther it was satisfied with having these e pastors to choose among. If a con-rable number, at least 300, had voted they wanted a fourth candidate, this th pastor should have come to conduct rvice too.

o in two weeks we shall have the elec-. It must seem strange to Americans Baptists and Covenants, nominally in Church of Sweden but actually in sep-e congregations, are allowed to vote the Lutheran pastor.

most parishes, the matter is settled by the election. But for deaneries there is, after the election, a chance for new candidates to apply directly to the government. Highly merited pastors, who, for some reason or other are not likely to win an election, may use this chance. The diocesan board gives its recommendation to one of the pastors. If there has been a good majority in the election by the congregation the board's nomination probably goes to the one with the majority of votes. If the election shows no clear result, it may go to one of those who have applied after the election.

Finally the government nominates the new dean.

Why all these cumbersome formalities? In order to guarantee the rights and interests of the congregations, as well as of the authorities, and of the individual pastors. The decision should not rest entirely with the electing congregation, or we might be victims of sudden gusts of wind or influence of special pressure groups. If the church board were to have the decisive say, we might find it affected by undue personal interests. Further, the diocesan board or the government should not be empowered to force a pastor on a congregation without hearing its opinion. Finally, the individual pastors should have as strong guarantees as possible of a fair competition.

Because of all these considerations we have this complicated procedure. We try to give due attention to the interests of all parties involved. But we cannot deny certain disadvantages with the system, for instance that church services are used as a field of competition.

The Dean of Skara, Yngve Rudberg, 63, has been appointed bishop of his diocese. The Dean of Uppsala, Algot Anderberg, 58, has been appointed bishop of Visby. That is the smallest diocese of Sweden, just the island of Gotland with about 60,000 inhabitants. Bishop Anderberg is married to a daughter of Archbishop Soderblom. All three daughters of Soderblom are married to Bishops—Brilioth of Uppsala, Runestam of Karlstad, Anderberg of Visby.

Both new bishops have been pastors most of their lives, not university teachers as many other Swedish bishops. Both have served for some time, however, in the University of Uppsala, as teachers of preaching. Both have won their reputation mainly as trusted counselors, *"Seelsorger."* During World War II Dr. Anderberg was the leader of the Army, Navy and Air Force chaplains, doing pioneer work in the organization of religious activity in the military forces.

In Denmark, Bishop Malmstrom of Viborg died on Good Friday. He was eager for Nordic co-operation, especially in the field of foreign missions.

—STEN RODHE

LETTERS
TO THE EDITOR

Invitation to travel

SIR:

Could you insert this notice of the American Seminar to Europe in THE LUTHERAN?

New York City SHERWOOD EDDY

The Sherwood Eddy American Seminar sails on the "Queen Elizabeth" June 22, returning to New York on Aug. 12. After two weeks in England, meeting a score of British leaders, we fly to Berlin, 100 miles beyond the Iron Curtain; thence to Vienna, Rome, Florence, Milan, the Matterhorn in Switzerland, to Geneva, studying the United Nations and World Council of Churches, and Paris. The cost will approximate $1,000. Membership will be limited to 50 who constantly speak or write, who will seek to interpret the needs of Europe to America. This is the twenty-first year of the Seminar, which is recognized by the political, educational and cultural leaders of Europe who meet with us daily. Application should be sent to Dr. Sherwood Eddy, c/o The Open Road, 50 West 45th St., New York 19, N. Y.

Against UMT

SIR:

I do not favor universal military training. Jesus Christ has shown us what our course should be in taking a gun and shooting anybody, friend or enemy.

I believe that the norm He recommended for individuals is the same as that for nations. The world's system of meeting a force by a counter force has proved nothing but disastrous. Christ's way of opposing an evil idea with something greater has, even in this world, shown its superiority.

I know that to carry this argument to its logical conclusion, to take the Christian way, *may* mean loss of life to the United States as far as the nation goes, just as it might mean loss of life to the organized institutional Christian church. But as the church itself is indestructible, so also is every good thing in the United States indestructible, no matter what our name at some future date might be.

I believe the whole military system, from time immemorial to the present day, is anti-Christian. Hence I am compelled to be against universal military training or partial military training, now and at any other time, here and in the whole world.

Stillwater, Okla. J. A. M. ARMBRUSTER

Invitation

SIR:

The Lutheran Peace Fellowship has released a new folder describing its convictions, and containing applications for membership. The purpose of the Fellowship is to welcome and encourage all those in any Lutheran church who believe in or are warmly sympathetic to the way of Christian pacifism in this war-wounded world.

One may become a regular member or an associate or good will member to his convictions. The Fellowship will also endeavor to back up and aid any of our conscientious or religious objectors as that need grows.

Young Lutherans nearing draft age who share these convictions are urged to register them now by sending their names to Dr. C. Franklin Koch, Executive Secretary of the Board of Social Missions, 231 Madison Avenue, N. Y. Dr. Koch is also treasurer of the Lutheran Peace Fellowship.

ROLAND A. RIES (*Secretary*)

Baltimore 14, Md.

braskans Vote Strong Support for Midland

AUL WIEGMAN

l building underway at Central Seminary . . . Tabitha Home had its best year

EMBERS OF THE Nebraska Synod will rving $35,000 to Midland College for ext fiscal year, the synod—meeting in Church, Lincoln—decided Monday, 2. This is an increase of $15,000 over year's apportionment, amounting to per communing member for the col- In addition to the $35,000 Midland get $2,000 for its operation through a cation of synodical funds.

. A. W. Young of Omaha, secretary of l, presided at the convention in the ce of the Rev. T. J. C. Schuldt, synod dent, who was ill.

rough the initiative of members of tze Memorial Church, their 16th and ut Street mission is to be received as a egation of the synod.

nod trustees voted to include in the t $1,190 toward operating cost of the ran Student Center at the University ebraska. Synod further authorized the ring of $1 per confirmed member to- the building fund of the Lutheran Stu- Foundation.

THE Lutheran World Action session ucted by the synodical director, the R. E. Gaston of York, the Rev. Frank rown, ULC director, was speaker. He ibed the spiritual and material results WA gifts, how the people helped have d others, and that there are still many areas of need.

order to get the Christian Higher Edu- n Year appeal finished on a victory note ave a lot of work to be done in the aska Synod. Dr. Rees Edgar Tulloss, Y director, gave a picture of CHEY s throughout the church. He said that result of the appea., "we are going to be a stronger and a richer church."

Dr. Thomas L. Cline, executive secretary of the ULCA Board of Pensions and Relief, told the synod he is encouraged in his work because people of our church are "looking on pensions in a plain business-like way instead of as a sentimental gesture." He called upon the church councilmen to take the initiative.

DR. HENRY H. BAGGER
Thirty-mile view

DR. HENRY H. BAGGER represented the United Lutheran Church Executive Board at the convention. He presented what he called "a 30-mile view" of the ULC. Using a sermon title he had read on a church bulletin, "What on earth can I do for heaven's sake?" Dr. Bagger said that is just

what we are here for, to get acquainted with and support our boards and agencies, that's what we can do. "For heaven's sake, let us do it!" he said.

"The idea of competition between our Lutheran synods is past. Therefore the idea of unity is nearer for merging the Kansas, Midwest and Nebraska synods," said Dr. P. W. H. Frederick, reporting on the findings of the merger committee which met with the representatives of the three synods during the year.

TABITHA HOME, according to a message from acting superintendent, Dr. M. Koolen, "had the most wonderful year in its history." An unexpected debt of $18,000—accumulated during the years—turned up during the year and just about left the trustees breathless. Through generosity of the Lincoln city council which agreed to forget the debt except the $6,000 principal, and gifts from the constituency, the debt has been discharged, according to Dr. Koolen.

A combination building to house the library, a chapel, offices, and classrooms is planned for Central Seminary at Fremont, according to Dr. E. B. Keisler, president of the school. Thirty-three young men in training for the ministry comprise the largest student body in the history of the seminary. Said Dr. Keisler in closing, "Central is on the march—fall in!"

Missionary Helene Harder told how work of the church is going forward in Japan.

NEW OFFICERS OF SYNOD installed by the chaplain, the Rev. A. H. Pinkall of Omaha, are: Secretary, Dr. A. W. Young, Omaha; treasurer, F. E. Wood, Fremont; statistician, the Rev. Raymond Bartels, Dalton.

One man was ordained to the ministry. Waldo Hansen, a graduate of Midland and Central. The Rev. Mr. Hansen has accepted the call of the Board of American Missions to organize a congregation in the Naples area of Long Beach, Calif. His uncle, the Rev. E. C. Hansen, chaplain in the Nebraska legislature and pastor of the Midwest Synod church in Havelock, assisted in the ordination service. The Rev. Henry T. Monnich of Sidney delivered the sermon.

By synod action, conference presidents shall attend meetings of the executive committee as advisory members. A synod extension fund to assist us "to do work of our own and on our own territory" will be studied by the home missions committee.

✠

LET US SUPPOSE, by way of a parable, that a great king of England, in days when kingship meant high rule and power, had disappeared from his royal palace for three years. He had not abdicated, but was evidently living somewhere in his kingdom incognito, unrecognized. And then, by way of a climactic scene of discovery, news spread through the kingdom that the king had been living his hidden three years as a serf and a slave in the slums of London, a servant of the meanest and lowliest of his people. Recognized once more as king, he re-ascends his royal throne.

What would be the effect of such an event? . . . A new relationship between king and people, a "covenant" unheard of before, would result . . . Could a slum citizen ever forget that the ruler of the realm once considered *him* worthy of companionship in his humblest of homes and once served *him*? . . . A voluntary morality based on gratitude would replace the older enforced morality of royal law.

—THEODORE O. WEDEL in *The Christianity of Main Street* (Macmillan)

CALIFORNIA

ific Coast Lutheranism Grows

FURTHER EVIDENCE of the growth of utheran Church on the Pacific Coast, LC has now organized a California Dis- This organization was effected in late and the new president, the Rev. Gay- Falde, assumed office Feb. 1 with offices os Angeles. This new district covers ame area as our ULC California Synod. plan seven new missions in California ear. The ELC is the third group to a full-time president for the California The other two are ALC and ULC.

Jim Brideweser, New York Yankees rookie, son of an ALC pastor in Los Angeles. m was a star at the University of Southern lifornia, played with Binghamton in the stern League last year. He'll probably ay for the San Francisco Seals in the cific Coast League this year.

E REV. E. F. VALBRACHT, former pas- f St. Luke's Church, Chicago, is a new ion to the clerical roll of the California d, having been pressed into service to erd a new mission at Norco, Calif. REV. LOUIS GRAY, former missionary, ing the same work at Redwood City. REV. GEORGE FLORA, former mission- o Africa, is organizing a new field at San Jose. THE REV. MILUS BONKER, pastor of Grace Church, Richmond, is presently giving leadership to a new mission in Richmond as well as to his own parish.

SYNOD'S DIRECTOR of Church Extension, the Rev. Edward N. Spirer, has resigned as pastor of St. Matthew's Church, North Hollywood, to give full time to synod's church building program. He is currently building St. James' Church, Richmond; Sunset (Aug.) Church, San Francisco, and a parish house at Christ Church, San Diego.

FOR THE FIRST TIME in its short history Grace Church, Culver City, had no seating problem this Easter; reason: Pastor Wm. Herbert Blough had secured the use of the beautiful new half-million dollar Veterans Memorial Auditorium just three short blocks from the church.

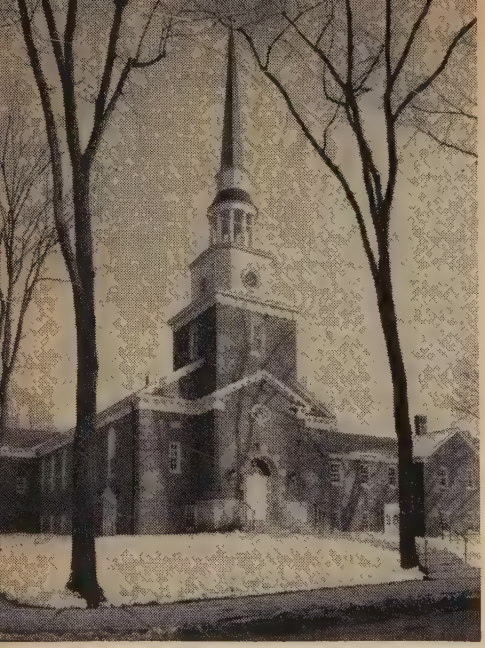
Pastor Blough and the church council are busy planning expansion of the church plant to more adequately accommodate both the educational program of the church and the Sunday worship services.

THE REV. C. B. HOLAND, St. Paul's Church, Santa Monica, suffered a severe back injury recently. He will be away from his parish for some 15 weeks.

Synod's largest church (First, Glendale) has purchased property on a main thoroughfare in Glendale for its expansion plans. The property is a whole block long with access

Grand Rapids Lutherans Welcome Latvian DPs

bers of Trinity Church, Grand Rapids, Mich., have opened their church to Latvians who have d in that community, have already welcomed 156 adults and 50 children into active member- Special services in Lettish are conducted each Sunday; a Latvian Church School is held ar y. In addition, the DPs are encouraged to attend English services under the direction of ugan Synod President-Pastor Ralph J. White and Assistant Pastor Robert J. Lignell



Hartford's New $290,000 Plant

to two side streets. The present facilities are inadequate for the church of over 1,000 communicants. It is hoped that building may be started in the next year, reports Pastor Carl V. Tambert.

AN EVANGELISM CONFERENCE was held recently at First English Church; Pastors Royal Lesher, Clifford Weihe were leaders.

THE REV. ALBERT ALSOP, missionary to Argentina and a member of Hollywood Church, is in the area and is being used in many of the churches for talks on our Argentine mission work.

A CHURCH MUSIC INSTITUTE is being sponsored by ULC churches under the direction of Pastor Charles Smith, of St. Luke's Church, Huntington Park.

HOWARD LOGAN

CONNECTICUT

Hartford Dedicates $290,000 Church

MEMBERS OF GRACE CHURCH, Hartford, recently dedicated a new $290,000 church plant. Mortgage indebtedness is $30,000; added to that is a $10,000 short-term note covered by a balance of unpaid building pledges that are currently being paid.

The new buildings have commanded the admiration of the entire community for their Colonial beauty and carefully planned facilities for the educational and social life of the congregation.

Seating capacity is 385; the auditorium has a fully equipped stage and seats 300. Three classrooms in the rear of the stage serve also as dressing rooms. A broadcasting system is built into the walls and carries the services from the nave to the auditorium and can also be used for reproducing recordings. The organ, purchased in 1941, has been rebuilt and enlarged.

The planned financing and building procedure was inaugurated in 1945 by the present pastor, the Rev. Frederick W. Teichmann, who came to Grace Church in September 1944.

FLORIDA

Mission Organizing in Palma Ceia

EVER SINCE Pastor Royall Yount, of St. Paul's Church, Tampa, began conducting Lutheran services in the Palma Ceia Golf Club late in 1949, interest in the organization of a new ULCA mission congregation has grown.

This month, the group numbers 100 families who consider themselves as prospective members, 54 persons who have already affixed their signatures to the Charter Membership Roll.

Interior of Connecticut Church

The Rev. Clayborne S. King, mission developer for the Board of American Missions, says the group has already agreed to purchase a parsonage, has selected a site for the church and has made application for a loan from the board.

Already a choir has been organized as groups including Women of the Church, Junior League and a Sunday school. Many of the members are NOT native Floridians, the majority call 12 other states home as well as two foreign countries.

The manager of the Golf Club is Roman Catholic. "He has been most kind and courteous to the mission group," reports Dr. King. "He has shown in many ways an interest and true Christian love by such gracious as the free use of the large recreation hall of the club, supplying chairs, a piano, a table for the altar, cloths for the altar and a storage place for hymnals, etc." It warms our hearts," concludes the pastor, "against the chill blasts of intolerance, hatred and unbelief which are so prevalent."

ILLINOIS

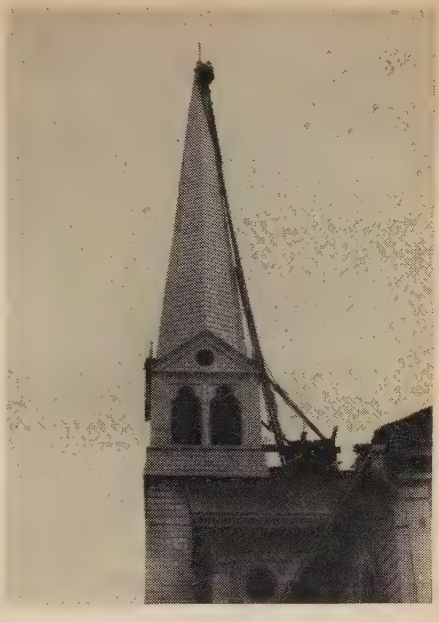
Synod Centennial Slated for May

A CENTURY of Progress In the King's business" will be the theme for synod meeting in St. Louis May 14-17. One full evening will be devoted to the celebration of the 100th anniversary of the Illinois Synod. ALCA President Franklin Clark Fry will speak on "Lutheranism in the World Today"; Dr. Armin G. Weng, president of the Chicago Seminary, will present "One Hundred Years of Lutheran Progress in Illinois." While there are many congregations much older than this, the synod dates from the organization of the Northern Illinois Synod in 1851.

Faith Church, St. Louis, will be host to the meeting. Arrangements are being made for special broadcasts and television programs to reach the Lutheran constituency of the greater St. Louis area.

"PROGRESS OF A CENTURY" is the 100th anniversary booklet recently published by

High-Churchmen at Work



When Layman Trygve Thompson climbed the steeple of Christ Church, Ellenville, N. Y., recently to install a gold-leafed cross at its peak, Councilman Ned Saylor and Pastor Dorr Fritts kidded him about his "high churchmanship"

synod. Contributors and editors include: Dr. and Mrs. Armin G. Weng, Dr. John Bramkamp, Dr. J. Allen Leas, Mrs. Eleanor Catlin Long, and Pastors J. W. Smuzer and Theodore Brosche.

REST, RELAXATION AND REDEDICATION after the Lenten season was the theme of the second annual pastors' retreat held at Carthage College. Retreat master was Dr. Sverre Norborg of Chicago. Dr. Carl Satre spoke on the continuing CHEY campaign. Over 30 attended.

MEMBERS of St. John's Church, Sterling, have voted to call an assistant pastor to Dr. Alfred L. Grewe.

The Brotherhood of St. Mark's, Nokomis, recently completed the planting of 3,000 evergreens on Bald Memorial Grounds, used as a recreation ground for Boy Scouts and outings of church groups.

Scotts Sail South July 1

The Rev. Wylock E. Scott, pastor of Calvary Church, Two Rivers, Wis., sails July 1 to British Guiana to begin his new duties as missionary, builder and treasurer of the ULC mission field there. Accompanying him will be Mrs. Scott, Judith and Michael. Ivy, his oldest daughter (right), enrolls at Carthage College this fall

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LUTHERAN WORLD ACTION is being stressed in the Illinois Synod. Three congregations have already paid their quotas in full for '51: Holy Trinity, Elgin; Good Shepherd, Oak Park; and Gethsemane, Cicero. Zion Church, Mt. Carmel, is near the 100 per cent mark, but will not stop there.

THE REV. CARL EMPSON, pastor of Faith Church, Jacksonville, is presenting a local radio program one day a week entitled "Great Beliefs," as part of the Ministerial Committee's presentation "The Protestant Hour."

AT FRANKLIN PARK a special building fund campaign was launched to raise $30,000 in two years for an addition.

THE SYNODICAL BROTHERHOOD has more than 100 applications for charter membership in the Mission Minute Men, composed of laymen who give $5 or more every time a new mission is organized. Membership goal is 1,000.

THE DRIVE-IN THEATER, Cairo, was the scene of a 6:30 Easter Sunrise Service sponsored by the Brotherhood of Immanuel Church. Over 200 well-filled automobiles crowded the big field. The congregation plans to make this an annual affair in the religious life of the community.

CHICAGO SEMINARY GUILD sponsored the Seminary Choir in recital at Unity Church, Chicago, April 8.

FOUR MEMBERS of Trinity Church, Warrenville, surprised the congregation with the gift of a new organ on Palm Sunday. Chicago Seminarian Milton Whitney has been called. A new parsonage is being erected.

ST. PAUL'S CHURCH, Evanston, is host to the Chicago Conference Women's Missionary Society April 24. The Rev. Earl Guequierre, missionary on furlough from Argentina, is the guest speaker.

SYNODICAL PRESIDENT Harmon J. McGuire was speaker at recent dedication of memorial gifts in Claremont-Gila churches.

LAYMEN AND PASTORS of the Chicago Conference recently gathered at Grace Church for instruction in visitation. Training was provided by the Rev. Royal Lesher, director of evangelism for the ULC, and the Rev. Clifton M. Weihe, associate director.

CLYDE G. STEELE

MIDWEST SYNOD

Midland Offers Workers' Courses

A RECENT SURVEY of Lutheran churches by Midland College revealed that there is a need for well-trained, full- or part-time workers in such fields as Christian education, music, general parish and secretarial work. In smaller churches, one well-trained person could serve as an aid to the pastor in handling most of the above tasks. In larger churches, one person could not do all the work, but with proper training could serve in one or more fields as a valuable servant.

Since the summer of 1948 Midland College has been offering courses designed to train qualified persons to serve as parish workers. These courses carry college credit which may be applied to any one of the four Bachelor's degrees.

This summer more courses will be offered and the courses will be given the last two

ld one-half weeks of the summer session nstead of the first)—from July 18 to Aug. This time will correspond more closely th the usual vacation period. Anyone who eels in these courses may spend an inter- ting and profitable "vacation" on Mid- od's beautiful campus.

OHIO

ple of Good Will Is Proposed

LUMBUS—Ohio Protestant church lead- re opening an all-out drive to build a raper Temple of Good Will as head- ers of both the National Council of Churches of Christ in the U.S.A. and e Protestant denominations. Plans be- come years ago and a block and a half nd costing $600,000 in the heart of mbus' civic center has already been nased. Total cost of the temple has been ated as between 10 and 20 million. Funds will be solicited in the next 18 months through the state's denominational and inter-denominational agencies. No Ohio Lutherans have been participating in the temple program.

The Ohio council has made concrete proposals to the National Council to make Columbus its headquarters by guaranteeing the National Council $25,000 to pay moving expenses to Columbus and by beginning negotiations for the lease or purchase of a Columbus office building to house the National Council until the Temple of Good Will is completed.

Although Pastor Solomon D. Myers retired five years ago he has continued to be active by supplying Trinity, Washingtonville. The 60-odd communing members recently installed an organ.

TRINITY and Benton churches of the Millersburg parish and Pastor Knox R. Roberts found they could maintain post-Easter at-

Small Church Robes Junior Choir Inexpensively

members of Raymertown (N. Y.) Church discovered that their plans for robing their 17-voice Choir would cost $200 if done commercially they asked members of the Every Ready Class Sunday school to make them instead. The class did, saved the church close to $150. No h no matter how small, advocates Pastor Harold Sticht, need hesitate to undertake organiza- of a choir because robes are too expensive. "Raymertown's experience proves that!"

Lutheran Seminarians Attend Washington Seminar

Nearly 100 seminarians from 11 Lutheran seminaries attended the second annual Washington seminar last month; they represented 23 states, the District of Columbia, Germany and Japan. Purpose of the seminar was to give the pre-theos opportunity to observe the functioning of the federal government and to study the role of the church in relation to government; it was sponsored by Public Relations Divisions of the NLC

tendance by receiving adult new members on the Sunday after Easter.

WESTWOOD CHURCH, Dayton, with 17 services scheduled from Palm Sunday through Easter kept Pastor Carl Coad moving. Although there was a capacity attendance at each service and many people were turned away while people waited in line for the next service to begin Pastor Coad notes that the Easter surge was not carried over, as attendance dropped back to normal the next Sunday.

The congregation has purchased a parsonage to be used by an assistant pastor. Hamma Seminarian James Laughlin will serve the congregation this summer.

St. James' Church, East Cleveland, is building a prayer fellowship in its community through the playing of its carillon. A single carillon bell is struck seven times, once for each of the seven petitions of the Lord's Prayer, while the congregation is at prayer.

TRINITY CHURCH, Akron, has named Layman Howard Reading its first honorary elder, in recognition of 46 years' service on the church council. In 1904 Mr. Reading, then 21, was elected as the youngest member of the council. For 18 years he served as elder before resigning in 1950. He was treasurer of the Sunday school from 1903-49 . . . Other long-time service recently recognized at Trinity includes the service of Mr. J. Lloyd Feudner, treasurer since 1927. In 74 years only three persons have served the congregation as treasurer.

Lakeside Summer School will be held on the Lake Erie grounds July 1-7. Leaders include Pastors L. Obert Kampson, Ralph L. Tabor, Louis H. Valbrecht, Dr. G. Elson Ruff, Japanese Missionary Donald Wilson, Mrs. C. W. Baker, Jr., Missionary Superintendent Albert H. Buhl, Mrs. Mabel B. Fenner, and Pastor John Mangum.

E. RUDOLPH WALBORN

PENNSYLVANIA

Seminarians To Fill Three Vacancies

ALLENTOWN—Three Philadelphia Seminarians have accepted calls to vacant con-

tions in the Allentown Conference, subject to graduation and ordination this May. Richard Lundin will go to St. John's Church, Easton; Ralph Bagger to St. Mark's Church, Allentown; and Theodore Getz to Zion Church, Alburtis. St. Mark's and Zion were formerly one parish, served by the Rev. Paul Neudoerffer, president of conference. Bagger is the son of Dr. Henry Bagger, Lancaster; and Getz is the son of Dr. Arthur Getz of the Parish and Church School Board.

NEW JERUSALEM CHURCH, Leithsville, formerly one of three churches in the Cooperative parish, has taken another step toward becoming a self-sustaining parish. On May 1 the Lutherans of New Jerusalem purchased the complete interest of their Reformed congregation in the building they have been sharing for several generations. Lutherans now hold sole title to the property. The Reformed congregation merged with a near-by Reformed church in Allentown.

Lutherans and other Protestants of Bethlehem will have an opportunity to hear Dr. Franklin Fry October 28, in the Central Moravian Church, at an all-Protestant Reformation Rally, the first of its kind ever held in Bethlehem. Dr. Fry was born in Bethlehem, where his father served as pastor of Grace Church from 1891 to 1901.

THE REV. LUTHER A. GRUVER has resigned from St. Paul's Church, Easton, to go to Clifton Heights, where he will help establish a new Lutheran church under the direction of the Board of American Missions.

ST. PAUL'S CHURCH, Fountain Hill, Bethlehem, approved the purchase of a new parsonage at a special meeting March 12.

EIGHT HUNDRED PERSONS heard a sacred concert by the choirs of St. John's Church, Allentown, April 8, in St. Peter's Church, Bethlehem, under the direction of Maestro Giuseppe Moschetti, and the sponsorship of the Women's Committee of the Allentown Conference, Board of Inner Missions. The offering is to be used to support the office of the Bethlehem Lutheran Children's Bureau.

HENRY W. SNYDER, JR.

CAMPUS

WITTENBERG College, in co-operation with the ULCA's Board of Education, recently entertained approximately 35 young Lutheran women from college graduates and students in six states for a weekend Conference on Church Vocations for Women. Principal speaker was Sister Anna Ebert, directing sister of the Mary J. Drexel and Training School for Deaconesses in Philadelphia.

THIEL College observed Religious Emphasis Week April 2-4 with ULCA Board of Education Secretaries Mildred Winston and (Dr.) David Bremer and Dr. J. Roy Strock, staff member of the Board of Foreign Missions, participating.

WAGNER College will play host to approximately 400 high school juniors and seniors from throughout the east on the campus Pre-Freshman Day on May 12. The whole program for the day is designed to sell the young people on the advantages of attending a Christian college affiliated with the United Lutheran Church.

HARTWICK College will begin an accelerated program of education June 12. Two summer sessions of six weeks are slated to start June 12 and July 23. Freshmen may enter either term. The first semester will be the final opportunity for veterans to begin college under the G.I. Bill.

WITTENBERG College, which has offered its students an accelerated program on an optional basis since 1942, will enlarge its summer school offering to benefit advanced students who may wish to accelerate. Under Wittenberg's plan, students may enter in June, September or February, attend the year round, and earn their degrees in two years and eight months.

NEWBERRY College's Commencement Baccalaureate speaker will be Dr. Wynne C. Boliek, pastor of Reformation Church, Columbia, S. C., and member of the Executive Board of the United Lutheran Church in America.

Gettysburg Seminary Choir Currently on Tour

Thirty-one seminarians on 10-day jaunt through four states (see page 43)

PENNSYLVANIA

Hospital Pastoral Service Established

HARRISBURG—Dr. Charles L. Venable and J. Elmer Leas, Lutheran pastors of Harrisburg, have played an important part in the establishment of a pastoral service to the Polyclinic Hospital on Jan. 21.

When the serious need for a Protestant chaplain in Harrisburg area institutions was presented to the Committee on Ministry and Institutions of the United Churches of Greater Harrisburg and Dauphin County it appeared that there would be no possibility of securing funds to maintain the four or five chaplains who would be necessary to render adequate service.

Dr. Venable, a member of the committee, shared in presenting a counter-proposal to the effect that seven or more pastors residing near the Polyclinic Hospital conduct an experimental chaplaincy service.

The work began with three Methodist pastors, two Lutheran, one Evangelical United Brethren, and one Assemblies of God pastor each assuming responsibility for one day of service, examining the daily record of admissions.

Calls are made to conform with hospital routine. The presence of members of the family of the patient has not proved to be a hindrance, but rather more a help, according to Dr. Venable. 20-30 calls a day are made.

> All Protestant and all non-Catholic and non-Jewish patients admitted since the preceding pastor called are visited. If they have a church affiliation their pastors are notified; if they have a church preference such pastors are notified; if they have no affiliation and no preference—or if the home pastor is too far to visit the patient—then the "chaplain-for-the-day" renders a proper ministerial service.

Success of the venture has been acclaimed by many Harrisburg pastors and patients of the hospital, although it was still to come before the Executive Board of the United Churches for final authorization. It could well be the basis for similar service adapted to the needs of other Harrisburg hospitals.

MISSION-MINDED STUDENTS at Gettysburg Seminary have decided to serve the cause of missions during student days as well as later in foreign fields or in pastorates in this country. Students organized themselves about a year ago "to learn more about missions through study, to become spiritually identified with mission work through prayer

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

spread interest and concern for mis- among students and surrounding con- ois through deputation work."

The offering received from the concert of St. Olaf College Choir in the Forum of State Education Building Feb. 9 made it sible for the Lutheran Ministers' Asso- tion to contribute $125 to the synod for Christian Higher Education Year Appeal $125 for Lutheran World Action. The tterhood Central of Harrisburg assisted sponsoring the concert.

ce-monthly meetings have been hon- by the visits of the Kundten, Strock, Zeiss missionary families.

ntral Pennsylvania Synod pastors who rving in mission churches, or serving ngregations which receive salary aid, or a Pastors' Conference in Harrisburg ly. Speaker was Dr. Carl C. Ras- n.

e conference provided fellowship for pastors, inspiration, and information rning the home mission, a rural work synod.

GEORGE E. WHETSTONE

Chapel Wing to Be Dedicated

TSBURGH—The Pittsburgh Synod will ate another (fourth) addition to the People's Home at Zelienople, Pa., May r. F. Epping Reinartz, secretary of the ld Lutheran Church, will give the main ss at 3:00 P.M.

e new wing is of colonial architecture, provide room for 30 guests (thus in- ng the membership to 100), and a of worship for Seaman Memorial egation.

is congregation, in memory of Joseph S. an, charter member of the board, con- es to all benevolences of the church. ings come from a meager income of lome guests.

me membership represents about 49 egations of the territory. Certain con- ions have two or three guests being for.

LUTHER FACKLER

Seminary Choir Starts on Tour

YORK—The 31-voice choir of Gettysburg Seminary (*see cut opposite*) under the direction of Robert Clippinger, is currently on a 10-day tour of New York, New Jersey, Pennsylvania and Maryland churches.

The itinerary is as follows:

Apr. 20— 8:00 P.M.—First Church, Watsontown, Pa.
Apr. 21— 8:00 P.M.—St. James' Church, Phillipsburg, N. J.
Apr. 22—10:45 A.M.—Grace Church, East Stroudsburg, Pa.
Apr. 22— 8:00 P.M.—St. Paul's Church, Narrowsburg, N. Y.
Apr. 23— 8:00 P.M.—Holy Trinity Church, Little Falls, N. Y.
Apr. 24— 8:00 P.M.—Second English Church, Schenectady, N. Y.
Apr. 26— 8:00 P.M.—St. Paul's Church, Torrington, Conn.
Apr. 27— 8:00 P.M.—Epiphany Church, Bronx, New York City
Apr. 28— 8:00 P.M.—Central Church, Phoenixville, Pa.
Apr. 29— 8:00 P.M.—Our Saviour Church, Lansdowne, Md.

PAUL LEVI FOULK

SOUTH CAROLINA

Wessels-Kuck Building Is Dedicated

WHEN THE WESSELS of Savannah, Ga., begin a project, they do not leave out a single detail, clearly demonstrated in the erection of the "Wessels-Kuck Building" at the Lowman Home for the Aged and Helpless, White Rock, S. C. This new dormitory was dedicated March 31.

The building is a gift to the Lowman Home from Mrs. Fred Wessels, Sr., and the late Mr. Wessels. It is in memory of the parents of Mr. Wessels and of Mrs. Wessels, hence the name, "Wessels-Kuck." At dedication the building had been completed, furnished in every detail, including bed linens, and shrubbery planted. The Wessels bearing the expense for all of these. In addition a check was given to pay the salary of

a matron for three months with the promise for the salary for the rest of the year.

This modern brick dormitory is attractive in appearance, convenient and well equipped, has been planned for couples. It has a diet kitchen, water cooler, a sun parlor which can be heated during the winter.

The Wessels had such a gift in mind for quite some years. A few years before the last world war, Mr. Wessels gave $5,000 to the Building and Loan, later suggested that this be invested in government bonds. This was added to in recent years until they were ready to go ahead with the project.

Mr. Wessels saw the building under construction but did not live to see the completion of the work. Mrs. Wessels and her son, Fred Wessels, Jr., have completed the work.

The presentation was by Fred Wessels, Jr., and the acceptance for the Lowman Home Board and the church, was by Dr. Wynne C. Boliek, president of the board, who also performed the act of dedication. Participants included Dr. Raymond D. Wood, the Rev. John L. Yost, Jr., and the Rev. Leroy E. Blackwelder.

The service was attended by representatives of many Southern synods. Among special guests were: Mrs. Fred Wessels, Sr.; Dr. W. H. Greever, former secretary of the ULCA, who led in founding the Lowman Home just 40 years ago. He served as the first president of the Board of Directors for some 20 years. Mr. Oscar Hansen, Savannah, architect; James A. Metze, Columbia, contractor; C. E. Hotinger, a former superintendent, of the Lowman Home; Dr. Charles E. Fritz, president of the Georgia-Alabama Synod; and Dr. Karl W. Kinard, president of the South Carolina Synod.

WYNNE C. BOLIEK

TEXAS

Houston Mission Organized April 1

TEXAS SYNOD'S newest United Lutheran congregation was created April 1 in the Garden Oaks section of Houston.

PASTOR A. A. HAHN, St. Mark's Church, Cuero, is improving after a cerebral hemorrhage during the Lenten season.

DELEGATES to the up-coming convention of the Texas Brotherhood will hear the Rev. Karl Henry, Board of American Missions secretary, from New York City.

The Texas Synod is preparing to observe its centennial during the May 15-17 convention to be held in Victoria's Trinity Church.

THE CHAPEL of St. Luke's Church, San Antonio, proved too small for Easter Sunday attendance; many were turned away.

NORTHWESTERN SEMINARIAN Richard Schneider has accepted a call to the New Garland mission following graduation next month.

JAMES F. VORKOPER

New Building Dedicated at Lowman Home, White Rock, S. C.

This new Wessels-Kuch building was recently dedicated for guests at the Lowman Home for the Aged and Helpless in White Rock, S. C., by ULCA Executive Board Member Wynne C. Boliek

80-voice choir composed of representatives of three ULC and two Missouri Synod congrega- in the Knoxville, Tenn., area, presented "The Crucifixion" on Palm Sunday. Participants omed opportunity to become better acquainted, hoped for similar affairs in the future

VIRGINIA

nter-Lutheran Choirs Perform

OANOKE—The choir of three United Lu- an and two Missouri Synod churches bined to present John Stainer's *The Cru- ion,* Palm Sunday at Knoxville, Tenn., Tuesday of Holy Week at Oak Ridge, n. *See cut above*).

he Missouri choirs were from First rch, Knoxville and Faith, Oak Ridge; ULC choirs from St. John's, Knoxville; n, Neubert; and Grace, Oak Ridge.

SSOCIATE SECRETARY Harner Middles- th, of the Parish and Church School rd, will conduct a series of teaching ics for parents and leaders throughout synod April 26-May 11. General aim o help the home and church carry out r common task of teaching children, ng people, and adults. Secretary Middles- th will be assisted by Miss Edna Kobs, odical secretary of religious education, by pastors and lay people.

UTHER LEAGUE conference schedulings ude April 22, Marion at Marion; April Shenandoah at Tom's Brook; April 28- Knoxville at Salem, Parrottsville; April 29, Roanoke at Christ, Roanoke; and il 29, Staunton at Bethany, Lexington.

ASTORS LEAVING synod are the Rev. How- W. Hinkeldey of the Shepherdstown Va.) parish who reported for duty as an army chaplain March 30 at Camp Steward, Ga., and the Rev. A. K. Yount who resigned the Mt. Tabor parish, Middlebrook, to accept a call to the Indiana Synod.

Miss Ruth Sigmon, missionary on furlough from India, spoke at the conference meetings of the synodical WMS—April 6,

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Knoxville Conference at St. John's, Knoxville; April 7, Marion Conference at Ebenezer, Marion; April 10, Roanoke Conference at Immanuel, Bluefield; April 11, Staunton Conference at Trinity, Newport News; and April 13, Shenandoah Conference at Emmanuel, Woodstock.

FRANKLIN G. SENGER, III, Gettysburg Seminary senior, has accepted the call of Mt. Calvary Church, Mt. Jackson, will begin work around June 1. FRANK K. EFIRD

WEST VIRGINIA

Bad Weather Is No Deterent Here!

WHEN BAD WEATHER and muddy roads threatened to keep church attendance low, members of the rural parish at New Haven got out their wagons and tractors or walked. One wintry Sunday night a record attendance was present at St. Mark's to see the foreign mission film, *Beyond Our Own*. Pastor George C. Weirick took the movie equipment to the church by wagon. In the last four years the baptized and confirmed membership of this parish have doubled and the communing membership has tripled with 92 per cent of the confirmed members communing in 1950. With volunteer labor, St. Paul's congregation in this parish has decorated the chancel and nave.

THE FIRST SCOUT in West Virginia to receive the Pro Deo et Patria award is Robert L. Gibbons of First Church, Parkersburg (*see cut above*). Several other West Virginia scouts are making application for the Lutheran award, which is presented only after 150 hours of service for church and community and other high requirements are fulfilled.

"Lutherans in Union District" is the title of a comprehensive 23-page report made by the Rev. Verle C. Schumacher upon leaving the Aurora parish to take up work in a neighboring synod. This report will provide his successor with excellent resource materials.

ONE-EIGHTH of the $700,000 estate of the late Julia F. Kraft, Wheeling, is willed to First English Church and a second eighth is

Mountaineer Pro Deo Award

First Boy Scout in the State of West Virginia to receive the Pro Deo et Patria scouting award is Robert L. Gibbons (center), shown with his Scoutmaster Elmer B. Sanders and First Church Pastor Wade H. Koons (see West Virginia news

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queathed to Gettysburg Seminary. A sis- is to receive the income from the estate ring her lifetime and the residue of the st is to go to five institutions including o Lutheran ones.

"THE LUTHERITE" is the name of the paper olished by members of the Lutheran Stu- nt Association on the campus of W. Va. iversity. Deputation teams from the stu- nt group are visiting four near-by Lu- ran churches this spring to present the rpose and program of LSA in a university nosphere.

CHOIRS from two Lutheran colleges have ased appreciative audiences on synodical ritory. The Wittenberg Choir was heard Charleston and the Gettysburg College oir in Fairmont and Wheeling.

"Camping With Christ" is the theme for Camp Luther (June 17-30) near Cowen, W. Va. Lutheran boys and girls, 11-16 years of age, are being enrolled by Camp Director B. B. Maurer, Hurst, W. Va.

AMONG THE guest speakers at synod next onth will be Director Frank M. Brown esenting the cause of LWA. Synod meets the state 4-H camp, Jackson's Mill, May -10.

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CHANGES OF PASTORATE

ASSIGNMENT OF CHAPLAINS
ARMY

BEAHM, ANDREW H. From New Cumberland Gen. Depot, Pa. To Casual Officers Co., Fort Lawton Personnel Center, Seattle, Wash.

HEINE, FRANCIS J. From Bremerhaven Port of Embarkation, c/o PM, New York City. To Hq. 16th Inf. Regiment, APO 696, c/o PM, New York City.

HELM, DONALD W. From Fort Riley, Kan. To 5027 ASU Station Complement, Fort Benjamin Harrison, Ind.

HELSEL, FRANK E. From Hq. X Corps, c/o PM, San Francisco. To 38th Inf. Regt., 2nd Inf. Div., APO 248, c/o PM, San Francisco, Calif.

MAY, ERWIN T. From Hq. Pusan Logistical Command (C), Provisionary, c/o PM, San Francisco. To Hq. 3rd Inf. Div., APO 468, c/o PM, San Francisco, Calif.

NAVY

BEAMER, JAMES R. From U.S.N.S. General Meigs (T-AP-116), c/o Fleet Post Office, San Francisco. To U.S. Naval Hospital, Box 25, Navy No. 926, c/o Fleet Post Office, San Francisco, Calif.

HERRMANN, THEODORE C. From USS Cone. To Chaplain's Office, U.S. Naval Training Center, Bainbridge, Md.

LEWIS, JAMES W. From 1st Marine Div., FMF, c/o Fleet Post Office, San Francisco. To U.S. Naval Hospital—Ward A-3, St. Albans, N. Y.

WANTED

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1- 2. Kentucky-Tennessee Synod. Memorial Church, Nashville, Tenn.
4- 6. Nova Scotia Synod. Resurrection Church, Halifax
7- 9. Florida Synod. St. Paul's Church, Miami
7- 9. Women's Missionary Society Convention, Florida Synod. St. Paul's Church, Miami
7- 9. Indiana Synod. St. Mark's Church, Batesville
8-10. Mississippi Synod. St. Paul's Church, Senatobia
13-16. West Virginia Synod. Jackson's Mill
14-16. Michigan Synod. Cross of Glory Church, Detroit
14-17. Illinois Synod. Faith Church, St. Louis, Missouri
14-17. Midwest Synod. St. Peter's Church, Hildreth, Nebr.
14-17. Pacific Synod. St. James' Church, Portland, Ore.
15-17. Texas Synod. Trinity Church, Victoria
15-17. Rocky Mountain Synod. Trinity Church, Canon City, Colo.
21-23. New Jersey Synod. St. Andrew's-by-the Sea, Atlantic City
21-24. Central Pennsylvania Synod. Trinity Church, Germantown, Philadelphia
21-24. Iowa Synod. Central Church, Mason City
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21-24. Ohio Synod. First English Church, Toledo
21-24. Pittsburgh Synod. Trinity Church, Northside, Pittsburgh
21-24. Ministerium of Pennsylvania. Trinity Church, Reading
22-24. Northwest Synod. Holy Communion Church, Racine, Wis.
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In Conclusion . . . . . .

THE LUTHERAN is one of the few publications in the western world in which the last page is often read first. Surveys have revealed that many readers turn at once to this page, to find out what's written "In Conclusion."

The reason for this interest, of course, lies in the timely comment with which Editor G. Elson Ruff usually fills this space. You may therefore have a slight feeling of dismay when you today discover a different signature at the bottom of this page, as will occasionally happen from now on. The writer shares this feeling with you! Yet it is a coveted privilege to speak to the church in order to express an opinion or promote a cause.

Every Christian ought to welcome the opportunity to speak out for his faith today. The world in general and our communities in particular are badly in need of such Christian testimony. Every avenue which opens should be used, even if it's the writing of letters to newspapers or congressmen.

I BELIEVE that the best form of advertising for the Christian church and its program is by personal, word-of-mouth recommendation. This may be done over the back fence, as neighbors pause to chat with one another. Or it may be at the shop or the office, where we engage in casual conversations. Most people are ready to recommend their doctor, or a new patent medicine, or the latest movie or book, but are very diffident in speaking about their church or their faith. Have you taken the trouble to recommend your religion lately?

When Henry Ward Beecher was asked about the success of his Brooklyn pastorate, he replied, "I have four hundred hearers Sunday who repeat my sermon on Monday." That kind of willing personal testimony is sure to bring good results.

Some people confuse witnessing and contention. We all object to the kind of pressure which some religious groups apply to the public press, for instance. Groups as widely separated as the Christian Scientists and the Roman Catholics are quick to use their strongest efforts to prevent the publication of anything which might be even mildly opposed to their doctrines, regardless of its truth or merit. They conveniently justify themselves by taking the attitude that anything which dares disagree with them must be false.

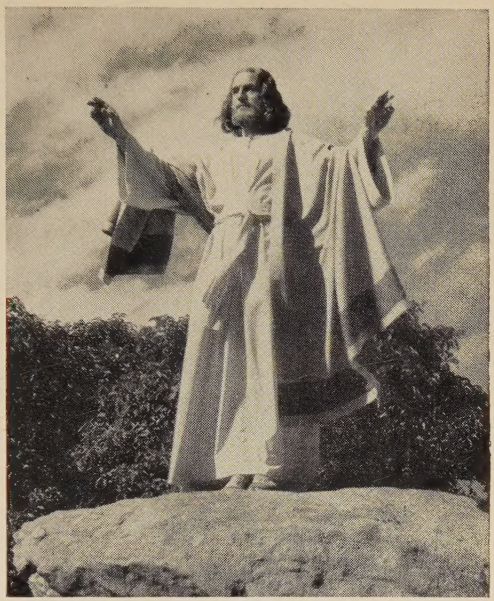
Surely we should never imitate this sort of thing. We need not belittle or deprecate anyone or anything. Our aim must be rather to exalt our Lord and His church; to defend it against its enemies and to extend its message to all men.

You can start today with your witness-bearing, whether it's oral or written. It doesn't have to include a word *against* anybody; but make sure it's constructively *for* what you believe to be important and true. If Christians everywhere will do just this, there'll be a healthy sort of influence exerted which will play a big part in bringing about world peace, and brotherhood, and all the virtues which we consider paramount. And if I can add weight to such witnessing through this page, then the occasional change in signature at the bottom will be at least partly justified.

—ALBERT P. STAUDERMAN

The Rev. Mr. Stauderman joined "The Lutheran" staff as associate editor on April 1, after 15 years as pastor of St. Paul's Church, Teaneck, N. J. Previous to service in parish ministry he was on the staff of "The New York Times."

For Days of Confusion



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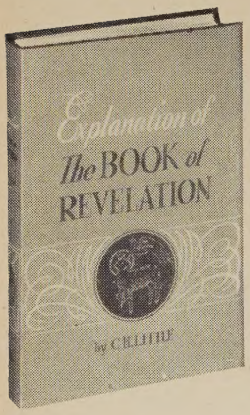

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